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VISVA-BHARATI NEWS

Volume XIV

JULY, 1945 — JUNE, 1946

VISVA-BHARATI NEWS

KINDLY SEND YOUR CONTRIBUTION FOR
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RABINDRANATH MEMORIAL FUND
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ALL-INDIA RABINDRANATH
MEMORIAL COMMITTEE
1, BURMAN STREET, CALCUTTA.

Volume XIV, NO. 1

JULY, 1945

ANNAS TWO

NEWS AND NOTES

We are glad to know that there is a strong likelihood of our Acharyadeva's returning to the asrama at an early date to take up residence here. His absence over a long period has been keenly felt by all sections of people and notably by the students of the Sisuvibhaga. His health has been none too good of late. We hope and pray for his early restoration to full health.

...

We rejoice at the release of Pandit Jawaharlal Nehru. Panditji is one of the Pradhanas of the Visva-Bharati and has always taken a very active interest in the affairs of the institution. He has described the Visva-Bharati as "an imperishable inheritance" in a message given immediately after the passing away of Gurudeva. "That precious inheritance we shall treasure", he said on that occasion, "and I earnestly trust that every Indian will consider it his duty to help in the development and growth of Santiniketan and Visva-Bharati which embody Gurudeva's ideals."

If his projected visit to Bengal materializes we shall earnestly look forward to receiving him here so that we may benefit by his advice and guidance.

...

We are glad to learn that a Gandhi-Tagore Lectureship Trust has been created in Durban, South Africa, with the money collected by the Indian residents of Durban. The Trust would

invite every year an eminent scholar from India to deliver lectures in South Africa on Ancient Indian Culture and Philosophy with the purpose of keeping alive the cultural contact between India and South African Indians.

Pandit Rishiram, a well-known scholar of Lahore who has travelled extensively in foreign countries delivering lectures on Indian Culture and Civilization, has been invited by the Trust to be the first lecturer under its auspices. He sailed for South Africa some time ago. Such Trusts fulfil, under a different name the very objects of the Visva-Bharati, and, we are glad to see them grow in number.

...

We offer our heartiest congratulations to Prof. Hadi Hasan, Visiting Professor, Islamic Studies Department, on his being elected a member of the Iranian Academy, the highest cultural body of Iran. In one of his letters where he speaks of his imminent visit to Afghanistan and Iran, Prof. Hadi Hasan writes, "Meanwhile I am speaking to the people of Iran and Afghanistan on Santiniketan. I want to tell them how the great work of Gurudeva continues and how all of us have to put our shoulders to the wheel to lighten your burden..."

We earnestly hope that Prof. Hasan will be able to impress upon the Iranian Academy the urgent need of resuming the work of the Iranian

Chair which was established in the Vidya-Bhavana for a short while at the instance of His Majesty Reza Shah Pehlavi as a result of Gurudeva's Persian tour.

...

It will be remembered that the Rt. Rev. Dr. Foss Westcott, the retiring Lord Bishop and Metropolitan of India, was elected by the Samsad as a Pradhana of the Visva-Bharati for the years 1945 and 1946. In his letter intimating acceptance of this position of honour Dr. Westcott says :

"I need hardly say that I very highly appreciate the great honour which you have done me. I have long associated Santiniketan with the highest cultural achievement and the picture of some of its scenic beauties constantly arises before my mind's eye. It has been a disappointment to me that I was obliged to cancel my promise to be present at the annual service in commemoration of C. F. Andrews owing to another engagement which I could not postpone or cancel. Though I shall be leaving Calcutta in the near future, I hope to spend the remainder of my life in this country which has been for me my home for over 55 years. I hope that I shall find some way in which I may serve the country and its peoples.

I hope you will convey to the Samsad my deep appreciation of the honour which it has conferred upon me."

...

Under the Visva-Bharati Famine Relief Scheme medicines and sick-diet have been supplied free to 193 patients belonging to 25 different villages and 44 patients of different villages respectively in the month of May. During this period 35 houses and 4 wells have been repaired and 3 new houses have been constructed. Dhoties and Sarees not being available at present, we could distribute only two Sarees in the month of May, out of the old stock, which is nearly exhausted.

Research work under the Chinese Cultural Studies Scheme inaugurated in collaboration with the Ministry of Education, National Government of China, has been making good and steady progress. Some members of the research staff including the Director of Studies remained here during the summer holidays and continued their work for the preparation of the first volume of research studies to be published at an early date.

...

A number of important books dealing with the different aspects of Polish life and culture have been presented to the Visva-Bharati Library by the Consulate General for Poland in India. The Polish Consulate hopes to continue sending us such gifts of books in future whenever opportunity arises.

...

Santoshkumar Bhanja Chaudhuri, Assistant Secretary, Silpa-Bhavana whose services were lent to the Relief and Rehabilitation Department of the Government of Bengal, rejoined his duties in the Silpa-Bhavana on June 5. His services and especially his technical knowledge and experience, were greatly appreciated by the Government who requested us for an extension of the period of loan. This, however, could not be arranged as that would have interfered with the work of the Silpa-Bhavana.

...

We offer our sincere thanks to American Friends' Service Committee for sending us a supply of some useful drugs namely 3,000 Sulfa-Pyridine tablets, 8,000 Metoquine tablets and 12,000 Multivitamin tablets for free-distribution to indigent patients. This is the second time that we have received such help from them. We have arranged to distribute these drugs through eight sub-centres opened for this purpose. Such help received at a time when medicines are not easily procurable, will certainly prove to be a great boon to poor villagers.

Jyotiprasad Bhattacharya, M. A. has been appointed Rural Economist under the Economic Research Department at Sriniketan. He will work under the guidance of Dr. Sudhir Sen and has joined on July 1. 1945.

...

Since the outbreak of war effective antimalarial work could not be undertaken at Sriniketan owing to difficulties of procuring larvicidal oils. Consequently the incidence of malaria ranged high during these years. Fortunately we have been able to procure "Malariol" this year and we have already started kerosinizing tanks, drains and all stagnant collections of water every week. We are confident that if the work be carried out thoroughly and regularly the incidence of malaria will be much lower this year.

...

A short camping was arranged last month at Laldaha Centre under the auspices of the Village Welfare Department, Sriniketan. It was attended amongst others by the Assistant Secretary, Sriniketan, the Chief Medical Officer and the Organiser of the Department. Committee meetings were held, magic lantern lectures delivered and in the evenings the villagers were entertained with gramophone music and talks on current events. The Village Welfare Department has drawn up a comprehensive scheme of magic lantern lectures dealing with health and sanitation, education and grow more food campaigns in the villages round about. These lectures are being regularly given and the response received so far seems to be encouraging.

...

A co-operative weavers' society has been organised and registered at Laldaha. The Society had been supplied with yarn at control rate by the Silpa-Bhavana. A similar society has also been organised for the development of fisheries in the village. This society has taken lease of nine tanks in the locality and operations on scientific lines for fish culture has already been undertaken.

Services of Adhyapaka Nirmalchandra Chatterji have been transferred to the Granthana-Vibhaga with effect from the current month. He has been appointed Research Scholar under the Department for a period of three years and will be entrusted with the work of editing some of the works of Gurudeva.

...

We received a quantity of bone-meal and fodder seeds for free distribution in the villages from the Department of Agriculture, Government of Bengal. The supply has unfortunately been too inadequate to meet the demand of the villages under Sriniketan.

...

Monsoon has set in rather late this year. We had a number of sharp showers towards the last week of June.

...

Tractor-ploughing is expected to be undertaken by the Department of Agriculture, Sriniketan from this season. We have already applied to the authorities concerned for permitting consumption of the required quantity of fuel-oil. Our Fordson Tractor has been lying idle for a number of years and it is now time that it should be set in motion. The use of tractor and oil-engine will greatly help growing more food and will bring about marked improvement in the agricultural operations in this locality.

...

Ramnaresh Sinha, a pottery expert has been appointed to hold charge of the Pottery Section of the Silpa-Bhavana. He joined his post early this month.

...

Meghdut Utsava was celebrated by the staff and students of Sriniketan on Ashar 1 (April 15) with great success. A short function with songs, readings and recitations from Gurudeva was arranged on the occasion.

...

Pandit Kshitimohan Sen, Adhyaksha, Vidya-

Bhavana, has been elected representative of the Visva-Bharati to serve on the Selection Committee of the Calcutta University to fill the post Ramtanu Lahiri Professor of Bengali.

...

The Hindi-Bhavana is now busy giving effect to its varied programme of activities which include research-work into the basic period of Hindi literature and a study of the formative influences guiding the beginnings of Hindi literature; the compilation of a comprehensive dictionary of mystical terms figuring in the Bhakti literature of mediaeval India; simultaneous publication of a series of books of academic as well as popular interest encompassing a variety of subjects; preparation of handy introductions to and compendiums of Hindi literature in some of the principal languages, and last, but not the least, editing authorised Hindi translations of Gurudeva's writings. Arrangements are also afoot to establish a sectional library of Hindi literature in Hindi-Bhavana. Beginnings in all the above directions have been made. We fervently hope that very soon the department will grow into an active centre of higher studies and research in the domain of Hindi language and literature.

...

We welcome Ram Singh Tomar, M. A. (First Class, Allahabad University), who joins us as a research scholar in Hindi-Bhavana with effect from July, 1945. Sjt. Tomar has been specialising on the relationship and influence of Prakrit and Apabhramsa on Hindi literature. His thesis for the degree of D. Phil. will shortly be completed.

...

We offer our welcome to the following members of the staff who have joined recently—(i) Anima Gupta, B. A. an ex-student of this Institution as an Adhyapika in Bengali attached to the Patha-Bhavana, (ii) Abanikumar Chatterjee as a Nurse-Compounder of the Pearson Memorial Hospital, Santiniketan, (iii) Bhupendranath Goon as a Store-keeper in the General Kitchen in place of Feluram Banerji resigned.

...

Out of ten students sent up for the Matriculation examination by the Patha-Bhavana nine have come out successful: one in the first division, seven in the second division and one in the third division. Three secured letter in Elementary Science. Intermediate and B. A. results will be published in the next issue of the *News*.

...

ALUMNI NEWS

Book-prizes offered by the Santiniketan Asramika Sangha in the name and memory of Ajitkumar Chakravarty, Jagadananda Roy, Dinendranath Tagore and Nepal Chandra Roy, deceased Adhyapakas of Brahmavidyalaya, were duly awarded in the beginning of the year. A report giving the names of the recipients appeared in the April issue of the *News*.

The office-bearers of the Alumni Association have now issued an appeal to the members of the Sangha to contribute liberally to a fund created for the purpose of awarding the prizes from year to year. Each prize will be of the value of not less than Rs. 30/— and there will be four such prizes for the present. The Sangha

intends to place sufficient fund in the hands of the authorities of the Visva-Bharati within this year, and if possible before the First Vaisakh Utsava. Contributions for maintenance of the prizes may kindly be sent directly to the Treasurer of the Prizes Fund, Tapanmohan Chatterji, at 12/1 Old Post Office Street, Calcutta.

...

We are glad to learn that Bijanbihari Bhattacharya, M.A., a former adhyapaka of the Siksha-Bhavana, has been awarded the Griffith Memorial Prize by the University of Calcutta. His thesis was entitled *Rabindra-Jivan O Sahityer Adiparva*.

Editor : Kshitish Roy

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Volume XIV, No. 2

AUGUST, 1945

ANNAS TWO

NEWS AND NOTES

Maulana Abul Kalam Azad, President, Indian National Congress, has issued a public appeal for over-passing the ten-lakh target before the next death anniversary of Gurudeva. The appeal runs as follows :

"The fourth anniversary of Dr. Rabindranath Tagore's death falls on the 7th of August this year. His was a life dedicated to India and the world. His poems and songs will be remembered and sung so long as beauty is sought and cherished by man. His countrymen will remember with gratitude his efforts for their social, educational and moral uplift. The poet of Indian freedom, his flaming words have instilled courage into drooping hearts and steeled waverers to new and heroic efforts. A giant among men, centuries will pass before the world sees his like again.

"It is a matter for shame that we have not raised as yet a fitting memorial for him. Perhaps, he needs no memorial other than the songs we cherish in our hearts. It is, however, our duty to see that the objects for which he laboured even to the end of his days are maintained as he would have liked to maintain them. The Visva-Bharati is the living symbol of his hopes and dreams. We must ensure that it continues to serve the ends for which he founded it.

"I, therefore, lend all my support to the appeal for funds issued by the Rabindranath Memorial Committee in this behalf. I understand that the Committee has set a target of ten lakhs from Bengal before the 7th August this year. I have no doubt that Bengal will rise to the occasion and leave the target behind. For, in seeking to honour her national Poet, Bengal will do honour to herself, and I am confident that the rest of India will not lag behind."

...

The Vidya-Bhavana or the Institute of Indology, is one of the most significant academic

departments of the Visva-Bharati. It is here that Gurudeva laid the foundations of a centre of culture where an attempt was to be made to 'bring into more intimate relation with one another through patient study and research the different cultures of the East on the basis of their underlying unity.' Provision was made here for research into and study of the religion, literature, history and art of Hindu, Buddhist, Jain, Islamic, Zoroastrian and other civilizations. Such notable scholars and savants as Dr. Sylvain Levi, Dr. Maurice Winternitz, Dr. Vinco Lesny, Dr. Guiseppe Tucci, Prof. Carlo Formichi, Dr. Michael Collins, Prof. I.J.S. Taraporevala, Dr. Julius Germanus, Prof. L. Bogdanov, Agha Pouré Davoud, Muni Sri Jina Vijayaji, Dr. James H. Cousins, Dr. Sten Konow, Mahamahopadhyaya Vidhusekhara Sastri and others—each pre-eminent in his own sphere of learning—have served the Vidya-Bhavana at different times and have collaborated in the great task of interpreting the cultures of the East. Under the able leadership of the present Adhyaksha of the department, Pandit Kshitimohan Sen Sastri, the Vidya-Bhavana has been struggling valiantly during the last several years to live up to its glorious heritage in spite of the handicap of a much depleted personnel and limited funds.

Of recent years some of its staff members have produced excellent pieces of research work. Bikrama Jit Hasrat's work on Dara Shikuh has already won for him the doctorate of the Calcutta University. Another outstanding work that is now in the press, is Pandit Sukhamoy Bhattacharya's *Mahabharater Samaj* or the state of society in the age of the Mahabharata. This work will be a comprehensive treatise dealing with all the important aspects of ancient Hindu society, such as, the sacraments, education, manners and customs, trade and commerce, politics, economics, philosophy etc. Tapanmohan Chatterji, an ex-student and at present a sitting member of the Samsad, has

very kindly agreed to advance Rs. 1,000/- towards the printing of the book.

...

The following is a list of books published/reprinted during the quarter April-June, 1945.

Gurudeva's Works : Kahini, Sisu, Siksha, Arogya, Bisarjan, Chokher Bali, Sesh Lekha, Sahitya, Utsarga.

Rabindra-Parichay Granthamala : Chhandoguru Rabindranath by Prabhodh C. Sen.

Visva-Vidya-Sangraha : New Additions :

Bangla Samayik Sahitya, Megastheneser Bharat-Bibaran, Betar, Bharater Arthanaitik Itihas, Antarjatik Baniya, Hindu Sangit, Prachin Bharater Sangit-Chinta, Visver Itikatha.

Reprints : Sarir-Vritta, Bharater Khanija.

Miscellaneous : Kavya-Jijnasa by Atul C. Gupta.

...

We regret that the Siksha-Bhavana has not been able to live up to its previous standard in the Calcutta University examinations this year. Out of twentyfive students sent up for the B. A. examination twelve passed. Three secured second class honours : Ena Chaudhuri and Hemendranath Das in Economics and Basanti Mukherji in Sanskrit. Manjula Banerji secured distinction.

Fortythree students were sent up for the Intermediate examinations. Twentyfour passed : seven in the first division, thirteen in the second division and four in the third division.

...

New admissions are going on in all the various departments at Santiniketan. As usual the newly admitted students are drawn from the different provinces of India. We shall give a detailed list to show both departmentwise and provincewise distribution of students in the next issue of the *News*.

...

The services of Priti Gupta, M. A. (Class I) has been transferred to the Siksha-Bhavana with effect from the current month. She will however continue to be in charge of the Sri-bhavana, as its Paridarsika.

...

Rathindranath Tagore, Karma-Sachiva has sent a message of felicitations to the Colombo Tagore Society which will celebrate its first-anniversary on August 7. Devar Suryasena,

who was some time associated with this institution, has been elected President of this Society. He and his wife are deeply devoted to Gurudeva's music and have done much to propagate his songs and dramas in Ceylon.

...

We are glad to know that our neighbouring town of Bolpur has been able to raise nearly eleven thousand rupees for the All-India Rabindranath Memorial Fund. The Town Sub-Committee has done its work extremely well considering that it began functioning from last May only. A District Memorial Committee has been formed under the leadership of Rai Bahadur Sachindranath Chatterji, the District Magistrate. We are confident that this district will rise to the occasion by contributing handsomely to the Memorial Fund.

The Bolpur Committee has set up a standard which needs being emulated by the rest of the province.

...

The Modern Literature section of the China-Bhavana Library has been enriched by the gift of about fifty books made by Krishnakinkar Sinha, a former scholar of the department who is now attached to National College of Oriental Languages in Kunming, as a Professor of Hindi. All the books are in the original Chinese and are written by such eminent moderns as Lu Hsun, Mao Tun, Kuo Mo-Juo, Tsao Yu and Pa Chin.

...

Mrs. Hsiao Ling-Wu, who, it will be remembered, was awarded a special scholarship for the study of the original Bengali works of Gurudeva, has done excellent work during the course of the last year. She contributed seven poems from Gurudeva, rendered into Chinese, to the Special Birthday Number of the *China Review* brought out last April. Her translation of *Katha O Kahini* is ready for the press. She has also translated selections from other books in prose and verse. She is at present engaged in translating *Kheya* and *Chaturanga*.

Mrs. Wu's attempts at making the works of Gurudeva accessible to Chinese readers through reliable Chinese renderings, deserve encouragement.

...

The embankment to the north of the Lal Bundh has already been completed. The first monsoon showers have successfully been

impounded, and the entire area now looks like a natural lake with a vast sheet of water.

Dr. Sunderlal Hora, Director of Fisheries paid us a visit the other day with a view to find out what facilities the newly excavated tanks might offer for the development of fisheries on scientific lines. According to Dr. Hora the Lal Bundh will be extremely suitable both for breeding and stocking of fish. He will now draw up a comprehensive scheme to co-ordinate the experiments to be conducted in the different tanks. We understand he will also approach the Government for starting an experimental station for pisciculture at Sriniketan. The scheme includes a school for giving scientific training in the subject.

...

The Hindi *Visva-Bharati Patrika* (Vol. 4, No. 2) offers the following interesting contents in its current issue. The Poet's *Apologia*: Rabindranath Tagore; The Play of Cosmic Creation: Kshitimohan Sen; A Glimpse into the Indian Social life during Buddha's times: Bhadanta Shanti Bhikshu; An account of the Chinese translation of the Tripitaka: Visvapa (Fa-Chou); More Contemporary Problems: Hazariprasad Dwivedi; The Trend of the Evolution of Consciousness: Derek Goldring; Karmaphala—a story in drama: Rabinranath Tagore; Man the Supreme end of Literature: H. Dwivedi; Several book-reviews of important Hindi and English publications; Editorial Notes and Comments; and a tricolour reproduction from Nandalal Bose.

...

Sri Dev Raj Vohra, the well-known exponent of physical culture from the Punjab and Director of Yogic Physical Culture Institute, Lyallpur, visited Santiniketan and gave an exhibition of Yogic asanas before a packed audience of the students and staff of the ashrama, on July 18.

...

The Sisup Cup was won this year by the Fifth Group who got the better of the runners-up, the Sixth Group, by three clear goals.

The final match for the Suhrid Memorial Cup was closely contested by the Fourth Group on one hand and combined First and Fifth Groups on the other. A solitary goal scored in the second half decided the issue in favour of the Fourth Group. S. Jnanendranath Chattopadhyaya, a former teacher of the school, gave away the trophies.

We offer our respectful congratulations to Srijukta Indira Devi Chaudhurani on her being awarded the Bhubanamohini Dasi Gold Medal at the Convocation of the Calcutta University held on July 13. This Medal is awarded every three years to a lady who is deemed by the Syndicate to be the most eminent for original contributions to Letters or Science written in the Bengali language.

...

The China Day was duly observed at Santiniketan on July 7. Tributes were paid to the deathless spirit of unvanquished China at a well-attended meeting held in the China-Bhavana. Addressing the meeting Tan Yun-Shan remarked that on China lay a heavy responsibility—the responsibility for awakening 'human conscience so that we may win peace for the world.' He added that charters and agreements were but of little avail so long as the evil of greed was not ousted from its present exalted position, which it had usurped from peace, freedom and justice. The speaker also expressed China's gratitude to India for 'the spiritual help and selfless and spontaneous friendship offered by India to the sister country in her eight-year-long ordeal.

Other speakers at the meeting included Prabodhchandra Bagchi and Krishnakinkar Sinha who is at present on holiday from the College of Oriental Languages at Kunming.

Pandit Kshitimonan Sen who presided over the meeting, spoke of the long-standing friendship between China and India based on an affinity of culture and outlook, and prayed for the victorious emergence of China from her present trial.

...

We are glad to report that all the students of the Siksha-Charcha Bhavana sent up for the Guru-training examination, have come out successful.

...

Some time ago the boys of the Siksha-Satra went on an excursion to Nannur. On their way to Nannur they made a brief halt at Kirnahar where they presented a successful programme of Gurudeva's songs at a public gathering organised by the local Tagore Society. The students managed every detail of the tour including cooking and serving of meals. These excursions are extremely valuable as providing opportunities to develop a *esprit de corps*.

The District of Birbhum is one of the few areas in India where uncertainty of rains takes a heavy toll of crops periodically. A study of rainfall figures from year to year side by side with the yield of paddy in typical areas in this locality, will therefore afford an interesting field of study. Collection of relevant data will shortly be taken in hand by the Department of Rural Economics at Santiniketan.

...

We offer our cordial welcome to the following members who have joined the services of the Visva-Bharati recently :

Pareschandra Dasgupta, M. Sc. , as Adhyapaka of Chemistry in the Siksha-Bhavana.

Sisirkumar Ghosh M. A. , as Adhyapaka of English in the Siksha-Bhavana.

Narottamdas Sarkar as Asst. Accountant in the Santiniketan Office.

Sudhindrakumar Ghosh formerly of the President's Office and Rabindra-Bhavana, has rejoined as General Assistant in the General Office.

Jagadischandra Chatterji, an ex-student has, been appointed Asst. Manager of the Guest House.

...

Adhyapaka Ramkinkar Baij left for Nepal some time ago with a commission to execute a few pieces of sculpture. His work is making good progress and he hopes to be back by the end of the month.

...

We offer our best congratulations to Samarrendranath Ghoshal M. Sc. , on his obtaining one of the India Government Scholarships for higher studies in Bio-Physics in the University of California, U. S. A. S. Ghoshal was for some time attached to the Siksha-Bhavana as an Adhyapaka of Physics.

...

The following resignations have taken place :

Dilipkumar Biswas has resigned his post as Asst. Librarian in order to join the staff of the City College as a Lecturer in History.

Sudhansukumar Saha resigned his post of Adhyapaka in the Patha-Bhavana to avail himself of a Bengal Government scholarship for studying methods of Primary School teaching in the United Kingdom.

...

We acknowledge with grateful thanks the receipt of a sum of Rs. 15,000/- handed over to us by Sri Sitaram Seksaria in deference to the desire expressed by the late Anandsankar Poddar. It was through the kind offices of Seksariaji that we had the privilege of coming to know the deceased and it was at his instance that the late Sri Anandsankar was introduced to our library. When he paid a visit to Santiniketan during the last term we were deeply impressed by his quiet scholarship and the ardent interest evinced by him in Political Economy and in Russian literature. The unexpected and tragic news of his death, shortly after the visit, came to us, therefore, as a great shock. We have received the gift of Rs. 15,000/- with mixed feelings of gratitude and sorrow. May Sri Anandsankar's soul rest in peace.

As desired by the donor the money will be devoted towards establishing an up-to-date library of Economics in all languages.

...

On the occasion of the last birthday anniversary of Gurudeva S. J. Baikunthachandra Sen sent us a gift of Rs. 2,000/- for the institution of a Fund to be called the Smriti Memorial Prize Fund after the name of the deceased daughter of the donor. The income of the Fund will be utilised in awarding annually a scholarship to any student of the Visva-Bharati who is adjudged to have written the best critical essay on any particular work of Gurudeva to be previously chosen and announced by a panel of examiners nominated from year to year by the Santiniketan-Samiti.

...

The following is a list of members elected during July, 1945 :

Life Member. Albert Mayer.

Ordinary Members. Mrs. Santa Ghosh, Priyatosh Mukherjee, Satis Chandra Mitra, Hari Sadhan Chattopadhyaya, Shyamal Roy Chowdhury, Barun Kumar Paul, Mrs. Jyotsna Ghosh, Mrs. Prativa Ghosh, Sibendranath Roy, Sudhir Krishna Ghosh, Santimoy Sarkar, Bibhuti Bhusan Bhattacharya, Pareschandra Chakravarty, Nishinath Chatterjee, Magaram Thakur, Dhirendranath Chatterjee, Miss Sadhana Banerjee, Prakash Chandra Roy, Chittaranjan Banerjee, Miss Ritavati De.

...

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Volume XIV, No. 3

SEPTEMBER, 1945

ANNAS TWO

NEWS AND NOTES

The fourth anniversary of the death of Gurudeva was commenced with an early morning vaitalik song on Sravana 22 (August 7).

Pandit Kshitimohan Sen conducted a special commemoration service in the Mandir on the occasion and reminded us once again of the deathless legacy Gurudeva has left us. He also explained the attitude of the ancient sages towards death and compared them with that of Gurudeva as revealed in his poems.

After prayers the entire congregation went in a procession to Udichi and also visited the Rabindra-Bhavana. Later in the afternoon the Vriksharopana utsava was held in the grounds of Ratan Kuthi. Indira Devi Chaudhurani performed the planting of the tree in the midst of colourful setting in which Vedic hymns, songs and recitations from Gurudeva and processional dancing formed a part. A seat is being put up to mark the site of the Vriksharopana utsava.

...

Gurudeva's death anniversary was observed with due solemnity all over the world and tributes of respect were paid to his memory by persons belonging to every walk of life. It is time however that we give up mere lip-service and concentrate more and more on raising a suitable memorial to him as envisaged by the All-India Rabindranath Memorial Committee.

In our own humble way we have given our whole-hearted co-operation to the Committee. To that intent and purpose all the amounts so far received from the generous public by the Visva-Bharati for the memorial to Gurudeva

have been transferred to the All-India Rabindranath Fund together with all collections made at Santiniketan. The amount to be so transmitted is well over Rs. 1,10,000/- which includes Rs. 701/- being the proceeds of a drama staged by the Patha-Bhavana Asrama Sammelani on August 6, 8 and 9 in aid of the Memorial Fund, and about Rs. 5,000/- collected on the occasion of the death anniversary. We hope to be able to send further instalments from time to time.

...

We offer our respectful homage to our Acharyadeva on the happy occasion of his seventyfifth birthday which came off on August 31. On behalf of the asrama Adhyaksha Anil-kumar Chanda was present at Acharyadeva's Belgharia house to participate in the birthday celebrations and to convey to him our best wishes and prayers for his long life, health and happiness. Although Acharyadeva has fully recovered from his recent serious illness he is rather weak and it may not be possible for him to come to stay in the asrama before the autumn holidays.

...

Human civilization dawned in that dim age when man gave up his nomadic existence and settled down to the peaceful life of agriculture in vital contact with the earth. Recent history has seen the violent uprooting of man from the soil. This acquisitive civilization secretes, in the nature of things, its poison of de-humanization and periodic slaughter. Faced with such death-dealing system we should remind ourselves

once again of the sweet human co-operation symbolised by the *Hala Karshana* ceremony. Nature never did betray the heart that loved her—we should remember that with gratitude to Mother Earth. Thus went a message of Gurudeva extracts from which were read out on the occasion of the annual Halakarshana (Ploughing) ceremony held at Sriniketan in the morning of August 25.

Along with the ceremony proper, appropriate Vedic hymns and Gurudeva's songs added to the richness of the festival. In the evening the students and workers of Sriniketan staged with great success '*Griha-pravesh*', a play by Gurudeva. It was no mean performance and it showed that Sriniketan was fast developing its dramatic talents. The entire cast co-operated to the success of this extremely difficult social drama—specially noteworthy was the acting of Mashi and Jatin.

...

Thanksgiving and prayers were offered at a meeting held in the Cheena-Bhavana on August 21 in celebration of cessation of hostilities in the Far East. Several speakers including Pandit Kshitimohan Sen, Dr. P. V. Bapat, Dr. K. P. Mukherjee, Adhyapaka Khagendranath Bhattacharya addressed the meeting. Tan Yun-Shan speaking on behalf of his country and people conveyed his gratitude and thanks to the people of India for their genuine sympathy to China. "You have proved" he said, "the truth underlying the English proverb that a friend in need is friend indeed."

Marjorie Sykes who presided over the meeting said that like all good things of life, peace and goodwill also had their own price. The future security of civilization, she said, would depend to a very great extent on what price in the shape of love and sacrifice they were prepared to pay in return for peace and goodwill.

A congratulatory telegram has been sent to Generalissimo Chiang Kai-Shek on behalf of the Visva-Bharati and India Centre of the Sino-Indian Cultural Society.

...

Pandit Sukhamoy Bhattacharya's erudite work in Bengali dealing with a comparative study of Hindu Laws of Succession based on Mitaksara and Dayabhaga schools, has duly been completed and is already in the press. The book will give the original Sanskrit together with Bengali translations and extensive explanatory notes.

...

Football of an unorthodox style was played in the Sriniketan grounds on Aug. 25 when the elders of Surul Village and Sriniketan met at a friendly contest. Most of the players, were of fairly advanced years and despite their never having had touched the leather before, footed the ball gamely. A running commentary of the progress of the game was provided all through, and there were a number of hilarious "incidents." At the conclusion of the game, which ended in a draw, Rai Bahadur S. N. Chatterji, the District Magistrate, distributed prizes to the participants.

...

The annual Varsha-Mangala utsava was held rather late this year to synchronise with the belated start of the monsoon. A programme of music, dance and recitation was arranged on this occasion in front of the Library Verandah, on August 31. A special feature of the programme was the adaptation of a song-sequel from Gurudeva's *Bhanusinher Padabali* for the purpose of a musical drama. An added interest was the demonstration of vigorous Kandyan dance given by two Ceylonese students of the Sangita-Bhavana.

...

Prayers were offered for the peace of the soul of Kamala Tagore, Sarala Devi Chaudhuri and Sitanath Tattwabhusan at the weekly service held in the Mandir on August 22.

Reference was made to the long association of Kamala Tagore with the asrama and Pandit Kshitimohan Sen recalled the manifold contributions made to the life and activities of this institution by her husband, the late Dinendranath Tagore.

...

At our invitation Srimatis Yogam and Mangalam gave a delightful demonstration of Bharata Natyam in the evening of August 29. A record audience witnessed the demonstration. In giving his impressions of the dance Rathindra Nath Tagore, Karma-Sachiva, remarked :

"Bharata-Natyam with its classical tradition, its highly stylised technique and its association with temple-worship, is a cultural heritage of which India should be proud. This is a sphere in which she has excelled and it is our duty and responsibility as Indians to see that this great art does not suffer from lack of appreciation or neglect. In reviving the tradition of Indian dancing, it was my father's aim to dissociate it from vulgar associations of a decadent culture and restore it as a form of creative art. It was therefore a pleasure for me to see such a faultless exposition of Bharata-Natyam. Srimatis Yogam and Mangalam deserve our appreciation and gratitude. We have been deeply impressed by the purity of their technique and by their exquisite interpretation of the cherished traditions of one of the best schools of Indian dancing. Especially noteworthy was the *finale*, the cosmic dance of Shiva, which combined the best elements of *Nritya* and *Abhinaya*, the two essential components of Bharata-Natyam".

...

Several exhibitions were held in the Havell Hall, Kala-Bhavana during July-August, including Darjeeling Sketches by Nandalal Bose in mid-July; original pictures by Gurudeva and Acharya Abanindranath on August 7 and works done by the Final year students of the Kala-Bhavana in mid-August. Some of the works by the students, notably those by Dayananda De Mel, revealed considerable talent.

...

The stock of the Kala-Bhavana Library has been thoroughly checked during the last summer vacation. Arrangement has been made to appoint Satis Chandra Guha of Benares to the newly created post of Librarian-Curator of the Kala-Bhavana. The Kala-Bhavana collection has

been enriched by several gifts of books, scrolls, patas and masks presented by the staff and students of the department.

...

Football season is in full swing. The annual league matches have reached the concluding stages and keen competition is being observed among the contending teams. Two more matches remain to be played to decide the League Championship.

Our asrama team has played so far three friendly matches with visiting teams. We lost to the Tata Aircrafts Holiday Club by one goal, and drew the remaining two with Raniganj Friends Union and Calcutta University Institute.

...

Sri Chandragupta Vidyalankar, an eminent Hindi literateur and member of the Hindusthani Literature Board, Sevagram, addressed a well attended gathering of the Hindi Samaj on August 18 with Sri Mohansingh Sengar, Editor, Vishal Bharat, in the Chair. The subject of the talk was national significance of Basic Hindusthani.

Another literary man of repute to visit Santiniketan was Tarasankar Banerji. He was felicitated at a meeting of the Sahityika on August 20. He gave a very interesting account of the beginnings of his own literary career.

...

We offer our grateful thanks to the American Friends Service Committee who have continued to send us valued help. During the months of July and August we received the following supplies from the Committee : Sulfathiazole—4,000 tablets : Powdered milk—96 lbs., Powdered Egg—36 lbs., Glucose Powder—96 lbs., Hypodermic Syringes (5 c.c. and 2 c.c.)—16 only complete with needles, Clinical Thermometers—16, Multivitamin—12,000 tablets, and Metoquine—4,000 tablets. The Syringes and Thermometers have been distributed to doctors in charge of the different health centres. The medicines and invalid diets will be of immense benefit to poor villagers who can afford neither.

Thanks to the generous help given by the Service Committee we were able to render free medical aid to 2,625 individuals of different villages upto July 31, without our having to put a severe strain on the Visva-Bharati Famine Relief Fund.

...

Activities of the Village Welfare Department during the last month included initiation of tree-planting weeks in the villages, making free gifts of plants, distribution of cotton seeds for propagating cotton cultivation in this locality and anti-malarial work with the help of Brati-Balakas. A milk-canteen has been opened in Noadanga under our Famine Relief Scheme. The local Brati-Balaka troop has taken charge of distributing milk to the needy.

...

The total number of students to have enrolled for this year's Loka-Siksha Samsad examinations has come up to 670 as compared to 470 in the year 1351 B. S.

...

Inadequate rain has been the source of the greatest concern to us this year. It is apprehended that the yield of paddy this year will fall far short of the average in many of the villages served by Sriniketan.

Agricultural operations in our Farm proper proceeded, however, in full swing without our waiting for the weather to take a favourable turn. Our old tractor, after its few years of enforced rest, was once again put into working order. It helped us to turn up about 10 acres of hard fallow land. This area has been ploughed, furrowed and levelled for the purpose of raising green fodder for our cattle. The problem of green fodder has for long adversely affected our Dairy at Sriniketan. We have therefore decided to devote larger areas than heretofore for fodder cultivation.

Mr. Ballinger, the Dairy Expert to the Government of Bengal, paid us a visit in the beginning of this month with a view to give us the benefit of his advice. His recommendations,

we are sure, will help us in putting our Dairy on a more efficient footing. We shall then be able to carry the knowledge and experience gained in our Dairy to the villagers and teach them better and more scientific methods of keeping and improving the local live-stock. In the meantime we are keeping all the statistical data of our Dairy ready and up-to-date.

...

Prominent among those who visited Santiniketan and Sriniketan last month was Mr. Subimal Dutt, I. C. S., of the Department of Agriculture. He took keen interest in the activities of Sriniketan and expressed great satisfaction with the progress made with the Soil Erosion and Pisciculture Schemes.

...

We are glad to report that the Bengal Government in the Department of Agriculture, have been pleased to sanction an enhanced grant for the continuance of the scheme of control of erosion by the Rural Reconstruction Institute, Sriniketan. From the experience gathered and techniques evolved we find that a more extended scheme of experiments covering a longer period may be undertaken. We have therefore represented to the Government for extension of the scheme for a further period of three years after the present term expires on March 31, 1947.

We are grateful to Mr. S. C. Sen, a Life-Member of the Visva-Bharati, who has very kindly given us the loan of a Self-recording Raingauge required in connection with the Soil Erosion Scheme.

Dr. D. V. Shuhart the American expert in Soil Conservation is expected to visit our experiment centre on September 17.

...

Repeated visits of Dr. Sunderlal Hora, Director of Fisheries, Government of Bengal, and the keen interest taken by him in scientific pisciculture have afforded us the much-needed fillip in popularising fish-rearing in and around Santiniketan and Sriniketan. The Lalbund is

nearly full—there is only about three feet of the bund remaining above water although the rainfall is much below the average this year. It shows that there is more than enough catchment area and if necessary the bund may be raised even higher later on. The newly excavated Bara Bund is being used as a nursery tank mainly to supply fry for the Lalbund. Dr. Hora has ordered 3 lacs of fry to be put into the Lalbund next month by which time they will be about 4 inches in size. There are a District Fishery Officer, a Field-Assistant and four fishermen stationed at Sriniketan. The Government have sanctioned Rs. 5,000/- for the Visva-Bharati Fishery Unit on condition that half the proceeds will go to them. Our portion of the profit ought to be more than sufficient to maintain a Fishery Training School proposed to be established at Sriniketan.

The Sriniketan-Samiti has made over Sukhsayar tank to the Siksha-Satra students for the purpose of fish culture under the guidance of the local Field Assistant. Dr. Hora paid a visit to the Satra Stocking Tank and was so glad to note the interest taken by our boys that he made them a gift of 1,000 large fries.

...

As a part of their "Grow More Vegetable" campaign the Department of Agriculture, Government of Bengal, have decided to distribute seedlings of cold weather vegetables to farmers at cheap and nominal rates. We have offered the District Agricultural Officer our co-operation in popularising this campaign in this part of Birbhum. One and half bighas of our farm land have been set apart for rearing seedlings—the cost being borne by the Government. Work has already started and it is expected that seedlings will be ready for distribution in the month of September.

...

The following is a detailed list showing both departmentwise and provincewise distribution of newly admitted students :

Departmentwise distribution : Siksha-Bhavana—71 ; Kala-Bhavana—17 ; Patha-Bhavana—15 ; Sangita-Bhavana—11.

Provincewise distribution : Bengal—68 ; Bombay—8 ; Ceylon—7 ; Assam—3 ; Orissa—2 ; Central Provinces—4 ; United Provinces—3 ; Bihar—2 ; Punjab—6 ; Rajputana—2 ; Sind—1 ; Madras—5 ; Mysore State—1 ; N. W. F. P.—1 ; Nepal—1.

...

We offer our cordial welcome to the following members of the staff who have joined the services of the Visva-Bharati recently :

Sankarchandra Maitra, M. Sc. , as Botanist, Soil Erosion Scheme, Sriniketan in place of Pupyamoy Sen granted study-leave ;

Ranjitkumar Mukherji, B. A. , as Adhyapaka of English in the Patha-Bhavana ;

Narayandas Roy as Typist-Clerk in the Patha-Bhavana Office ;

Sanjoy Sen as Instructor in Musical instruments in the Sangita-Bhavana.

...

We received the following donations during August, 1945 :

For General Fund—Rs. 30/- from Sj. T. N. Erane, Bombay.

Rs. 100/- from Sj. Hem Chandra Biswas, Head Master, Priyanath H. E. School, Dacca (donated by the students of the school).

For Famine Relief work—Rs. 20/- from Sj. Sewa Ram, M. A., LL. B., Assistant Secretary, Dayal Singh College Trust, Lahore.

For Kali Mohan Smriti Bhavana at Albandha—Rs. 50/- from Sj. Sagarmoy Ghose, 1. Burman Street, Calcutta.

For awarding a scholarship at Siksha Bhavana—Rs. 180/- from Sj. Bhagwati Himatsingka, City College, Calcutta.

...

The following is a list of members elected during August, 1945.

Life Members : M. Khurshid, Yeshwant Murlidhar Date, Ashutosh Dam, Apurba Krishna Dam, Emile Henry Angier, Serajun-

nessa Choudhury, Dharmadas Dutta, Pabitra Sankar Kar, Vishnu Chandra Chatterjee, Radhikaranjan Dam, Dinesh Chandra Mukherjee, Baidyanath Mukherjee, Dwipendra Chandra Choudhuri, Subodh Chandra Dutta, Jibendra Mohan Das, Binode Behari Dutta, Samarendra Narayan Chaudhuri, Ram Chand Basak, Ameenur Rasheed Chaudhuri, Bipin Chandra Bhattacharya, Amiangsu Endow.

Ordinary members : Manindra Chandra Mazumdar, Jaya Appaswami, Ashutosh Chanda, Arabindanath Choudhury, Hemendranath Sen, Hirshikesh Chandra Choudhuri, Miss Sudarsana Kaur, Hari Ranjan Guha, Ajoy Sen, Amiyanimai Chandra, Bishnudas Banerjee, Satya Prasanna Mitra, Santi Mitra, Ajit Kumar Bhattacharya, Hirendranath Sen, Monohar Lal Choudhury, Prabodh Chandra Bagchi, Bimal Kumar Mitra, Dinanath Chatterjee, Bijan Behari Bhattacharya, Jean Delor, Kanak Choudhury, Padmanath Barthakur, Renuka Chaudhury, Bina Bhattacharya, Amal Chandra Das Gupta, Radhapada Sen, Sachin Sen, Manish Sarkar, Kalipada Chakravarty, Radhamohan Bhattacharya, Pratima Gupta, Nakuleswar Roy, Pramathnath Mukhopadhyay, Harendra Chandra Hazra, Nalini Ghosh, Kumud Behari Dutt, Abu Zafar Abdulla, Jyoti Prasad Bhattacharya, Nishapati Maji, Kshetramohan Basu, John Ormiston Burt, Utsava Parikh, A. Latif.

...

The Birbhum Scholarships have been disbursed as under for the year 1945-46 :

Kala-Bhavana : Abani Sinha and Bhutnath Paul.

Sangita-Bhavana : Amulya Kumar Chowdhury.

The remaining Birbhum Scholarships attached to the Siksha-Bhavana will be awarded after new admissions are completed.

The following is a list of recipients of other scholarships attached to the different departments :

Juthika Memorial Scholarship (1945-46) —Basudev Narayan of Siksha-Bhavana ;

Rathindranath Scholarship (1945-46) —Hashi Mitra of Siksha-Bhavana ;

Bengal Government Music Scholarships (1945-46) —Kamala Sen, Parimal Home, Arobinda Biswas, Asoke Banerjee and Humidul Haque of Sangita-Bhavana.

...

We are extremely happy Marjorie Sykes has rejoined us. She has been appointed to hold the Deenabandhu Chair as the Adhyaksha of the proposed Deenabandhu Bhavana. A scheme of the Bhavana as adopted by the Samsad, outlining the purpose of its foundation and the principle and general lines of work, is given below :

The purpose of the Deenabandhu Bhavana is to perpetuate at Santiniketan the memory of Charles Freer Andrews (Deenabandhu) by continuing his work for a fuller contact and understanding between India and the civilizations of the West.

The Deenabandhu Bhavana will aim at doing for the relationships between India and the West what Cheena-Bhavana endeavours to do for the relationships between India and China, and so to enlarge the scope of the Visva-Bharati as an International University in accordance with the ideals of the Founder. It will be equipped for the study of Western thought and culture, and it will provide for and encourage the visits of scholars and students from the West who may make it their headquarters for a study of some aspect of Indian culture, while at the same time making their own contribution to the life of Visva-Bharati. These aims will best be promoted when the Adhyaksha who directs the work of the Bhavana is a European or North American national sharing the Christian outlook and ideals of C. F. Andrews.

The Deenabandhu Bhavana will form an integral part of the Santiniketan Ashrama.

Editor : Kshitia Roy

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VISVA-BHARATI NEWS

KINDLY SEND YOUR CONTRIBUTION FOR
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OCTOBER, 1945

ANNAS TWO

NEWS AND NOTES

We are glad to learn that Bengal has very nearly reached the target of ten lakhs set up by the All-India Rabindranath Memorial Committee for this province. Uptil now the Committee had concentrated all their efforts in Bengal alone. Now that Bengal has given a decent show of her efforts the Committee have decided to extend their work to other provinces to make the Memorial truly representative. If the target figure of one crore is to be reached utmost efforts will have to be made in every part of the country.

In the above connection we give below a message from Dr. Rajendra Prasad in regard to the Bihar Rabindranath Memorial Fund :

"I am glad to hear that some friends are making efforts in Bihar to raise funds for the Rabindra Memorial. I need hardly say that I consider it a pleasure and privilege to be associated with any appeal for the funds and any effort that may be made in this connection. I hope Bihar people will do their part.

"Rabindranath was not of one province or of one country. He belonged to all and we of Bihar are as proud of him as any other Indian can be. I hope the Biharis of Bihar will with the Bengalis of Bihar be doing what they can for perpetuating the memory of the great Indian who has shed lustre on India's name."

...

Sj. Sarat Chandra Bose addressed a meeting of the Bombay Tagore Society on September 27. He appealed to the members of the Society to take up in right earnest the work of collections for the All-India Rabindranath Memorial Fund. Sj. Bose observed that it was India's national duty to perpetuate the institution which Rabindranath had founded so that India's culture might act as an inspiration not only to India but also to the world. He concluded by saying that if Bombay played a leading part then other provinces would follow and the sum needed for putting the Visva-Bharati on a sound financial footing would be collected.

...

The students of the Patha-Bhavana have been very active in collecting money for the All-India Rabindranath Memorial Fund. A substantial portion of the local collections during the last death anniversary were made by them. Special mention must be made of the variety entertainment they arranged some time ago in aid of the Fund. An item on the programme was the staging of Sukumar Roy's *Abak Jalpan*. The performance reached a high level of excellence. The entire proceeds amounting to Rs. 701/- was contributed to the Memorial Fund.

...

Our Acharyadeva was felicitated at a reception held in his honour at Arya Samaj Hall, Calcutta on the occasion of his seventysixth birthday anniversary. More than thirty different organisations joined in paying him their homage of love and respect.

...

Tributes of respect were paid to the memory of Raja Rammohan Roy on the occasion of his 112th death anniversary on September 27. A commemoration meeting was held the same afternoon at the Sinha-Sadan. Gurudeva's last address on Rammohan was read out and Hazariprasad Dwivedi, Sunilchandra Sarkar and Prabodhchandra Sen spoke on the many-sided genius of the Raja whom they described as the father of modern India and initiator of all the great movements of present day India.

Later in the evening a divine service was held in the Mandir. Pandit Kshitimohan Sen addressing the congregation dwelt on the assimilative character of India's tradition and culture. He said that, seen from that point of view, Rammohan was in the direct line of succession to the great saints of India and that his best contribution towards the solution of present-day problems was the attempt that he initiated to bridge the gulf between the East and the West. As his spiritual heir Gurudeva tried to do the same, and, one of the declared objects of the Visva-Bharati was to bring about this unity between the two hemispheres. Concluding

Pandit Kshitimohan Sen said, "We of the asrama have special reasons therefore to remember Raja Rammohan Roy and to pay our homage of respect to his memory."

...

We are glad to note that the Government of Bengal have sanctioned a scheme of research submitted by the Bose Institute for growing long stapled cotton in Bengal. A portion of the scheme deals with the growing of a drought resistant variety in laterite soil. The Bose Institute wish to undertake this part of their investigations at Sriniketan. We have offered them about two bighas of our farm land for this purpose. Accordingly Dr. K. T. Jacob, Research Fellow in charge of the Scheme, came down to Sriniketan on September 16, to study the local conditions and settle the details of this scheme of research which will be carried on under the local supervision of the Visva-Bharati.

...

We had the pleasure of receiving on September 21 Dr. D. V. Shuhart, the American Expert in Soil Conservation, who came here to see our methods of soil conservation research. He was accompanied by some important officials of the Bengal Government including the Chief Conservator of Forests, the Conservator of Forests, Western Division, the Divisional Forest Officer, the Physical Chemist and the District Magistrate. In the afternoon, the party visited our anti-erosion station where Dr. Shuhart took a keen interest in the experiments that are being conducted. The members of the party then took a walk around the Institute of Rural Reconstruction at Sriniketan and visited the different departments. The comments and suggestions of Dr. Shuhart will undoubtedly help us to place our anti-erosion experiments on a more scientific basis.

A brief idea may be given, in this connection, of the Soil Conservation Research Scheme which we have undertaken. The object of the scheme is to work out comparatively easier and less expensive methods of plantation and cropping in order to put a stop to soil erosion and also to reclaim the badly eroded areas. During the first year of its operation, i. e., up to June, 1945, several experiments on the control and prevention of erosion have been carried out. Different types of bunding, several methods of plantation and some other treatments have been tried, all with good results in specific cases. The study of seasonal changes in local weed flora has been taken up and about 118 species have been identified during this period. A nursery is also being

maintained for the purpose of raising seedlings of hardy plants and trees.

...

A batch of 17 trainees was sent here by the Government of India to study the local scheme of tank fishery. They went through every aspect of pisciculture in tanks and observed the pilgrimage of spawns and fries from the nursery to the stocking tanks. They also went to Laldaha where they studied the activities of the Laldaha Samabaya Matsya Chas Samiti.

...

A short camping was organised at Sitalpur on the occasion of the opening ceremony of the Rakhaladas Smriti Mondir (Village Hall). The parade of the Brati-balakas and a well-attended mass meeting contributed to the success of the function. Several officers of the Visva-Bharati attended the meeting and addressed the villagers on the spot.

...

We are glad to report that Sj. Sambhubaran Mukherji, a Life-Member of the Visva-Bharati has addressed a letter to the Samsad expressing a desire to make a gift of about 10,000 books and journals being part of the well-known collection of his late father, Dr. Baridbaran Mukherji. The offer has been thankfully accepted and arrangement is being made for the transmission of the books from Calcutta.

...

In the above connection we have to mention once again that inadequate library accommodation has become a serious problem. Proper arrangement and display of the books have become a difficult task. With the increase of new accessions, the need both for shelves and room has been uppermost in our mind and we shall welcome any contribution that may be made towards extension of the Library building and purchase of furniture.

...

We have received a set of nineteen volumes entitled *The World Book Encyclopaedia* as free gift from the Department of State, America. An arrangement is contemplated for exchange of worthwhile publications with the Library of Congress in Washington.

...

At the invitation of the Indian P. E. N. Pandit Kshitimohan Sen has been deputed to participate as a delegate of the Visva-Bharati at the forthcoming First All-India Writers' Conference to be held at Jaipur on 20th-22nd October, 1945. He will address the Conference on Moral Values in Literature.

...

At its last meeting the Samsad recorded its sense of loss and grief at the passing away of Subhaschandra Bose, Kamala Devi, Saraladevi Chaudhurani and Sitanath Tattwabhushan.

...

The following members elected by the Sadasyas of the Visva-Bharati from General Constituency, are due to retire from the Samsad at the end of December, 1945 : Vidhusekhara Bhattacharya, Apurvakumar Chanda, Prasanta-chandra Mahalanobis, Amiya Chakravarty and Humayun Kabir. The following panel has been framed for election from the said Constituency : Vidhusekhara Bhattacharya, Apurvakumar Chanda, Prasanta-chandra Mahalanobis, Amiya Chakravarty, Humayun Kabir, Satyendranath Ray, Bimalohandra Sinha, Tarunkumar Roy, Renuka Ray and Sudhir Kumar Lahiri.

...

Contract has been placed for construction of three staff quarters at Santiniketan. It is hoped that the quarters will be ready for occupation from the beginning of the next year.

...

The two Government Scholarships attached to the Siksha-Bhavana have been awarded to the following students : Santi Kumar Das—1st Year Science and Sunil Baran Pal—1st Year Arts. The scholarships are of a monthly value of Rs. 10/- and are tenable for two years. The scholars are exempted from the tuition fees also.

The Himatsingka Scholarship attached to the Siksha-Bhavana has been awarded to Chittaranjan Das of the 2nd Year Madhya Diploma Course. The scholarship is of the monthly value of Rs. 15/- and is tenable for one year.

...

The month of September is always marked by a holiday spirit. There were a number of picnics and dramas held during the month. *Griha-Pravesh* which was staged at Sriniketan with great success, was presented on the boards of the Sinha-Sadan by the students and workers of Sriniketan on two successive days—September 7 and 8. A variety programme of songs and dances together with a performance of *Baikunther Khata* was presented by some research scholars and staff members at Santiniketan on September 9 and 10. The girl-students of the Kala-Bhavana gave a successful performance of *Lakshmi Pariksha* on September 21 and 22.

...

We offer our cordial welcome to Kanailal Mukherji, M. Sc., who has recently joined the service of the Visva-Bharati as an Adhyapak of Botany in the Siksha-Bhavana.

...

Santiniketan in all its academic departments will remain closed for the autumn holidays from October 8, 1945 to November 11, 1945 both days inclusive,

...

The Visva-Bharati Football League was successfully concluded in the early part of September. The team composed of the staff and ex-students came out at the top of the table Patha-Bhavana occupying the next place.

The Anandabazar Patrika Sports Club and the St. Xavier's College football eleven visited Santiniketan and played friendly football matches with our asrama team. We lost both the matches, which shows that our football is not what it used to be.

...

It is with a heavy heart that we announce the death of Anil Kumar Chakravarty a student of the fourth year Class of the Siksha-Bhavana. The melancholy event took place on September 16 after a brief attack of Typhoid at his Bolpur house. Anilkumar endeared himself to the students and teachers alike by the beauty and simplicity of his character and by his keen interest both in studies and social work. We convey our deepest sympathies to his bereaved father S. Dhurjatiprasad Chakravarty.

...

A whole-day programme consisting of a Swimming Competition, a friendly football match, an exhibition of Silpa-Bhavana products, a dramatic performance and Kavi-songs was arranged on the occasion of the annual Silpotsava held at Sriniketan on September 17.

This is the second year of the festival. In the meantime it has received a distinct shape and form in the hands of Pandit Kshitimohan Sen. He has drawn up a well-thought out manual of ceremonies for the Silpotsava. The sonorous chanting of vedic mantras, procession of artisans with their tools, songs and readings from Gurudeva rendered the Silpotsava a highly impressive function.

...

In pursuance of a desire expressed by Prof. Tan Yun-Shan, the Director of the Cheena-Bhavana, to be relieved of his duties temporarily, Dr. P. C. Bagchi was appointed Director of Cheena-Bhavan in addition to his duties as Director of Research Studies. Dr. Bagchi took

over charge from the 15th September last. Prof. Tan proposes to devote his energy to the development and stabilisation of the Institute which he has brought into being. He is leaving Chungking in the first week of October on a short visit. We wish him a safe journey and success in his mission.

...

The Research Studies in the Cheena-Bhavana are being carried on quite satisfactorily according to the plan approved by the Research Board. In this connection special mention may be made of a manuscript which our Research Fellow Prahlaḍ Pradhān discovered in the Rahula Sankṛityana collection of the Bihar and Orissa Research Society, Patna. It is a photographic copy of the Abhidharma-samuccaya of Asaṅga, the founder of the Idealist school of Buddhist philosophy, in the 5th century A.D. The present text supplies the psychological basis to that philosophy. The manuscript is in certain portions mutilated but the lacunae can be filled up with the help of ancient Tibetan and Chinese translations of the text. When edited and published, it will be one of the most important contributions to our knowledge of Buddhist philosophy.

...

Two exhibitions were held in the Havel Hall, Kalabhavana during the last month. The first exhibition showed mainly paintings by well-known Japanese masters. There were, besides, several paintings by Abanindranath Tagore, Gaganendranath Tagore, Gurudeva, Nandalal Bose, Vinayaka Masoji, Benodebehari Mukherji and works done by some of the ex-students of the department. The second exhibition was devoted exclusively to paintings done in Jodhpur and Jaipur styles brought by Kirpal Singh and Jitendra Singh, students of Kala-Bhavana and Siksha-Bhavana, respectively.

...

Under the auspices of the Patha-Bhavana (Asrama Sammelani) Dr. P. C. Bagchi delivered on Sept. 1 a highly interesting lecture on the present war. He described vividly the interaction of forces which led to the present war. He also narrated the main events with reference to their bearing on the final outcome and then discussed some of the more pressing post-war problems.

...

ALUMNI NEWS

A meeting of the Executive Committee of the Asramika Sangha was held at Santiniketan on the 9th September, 1945. Hitendra Nath Nandi, Vice-President of the Sangha, presided. The following resolution, among others, was passed.

"The Executive Committee of the Santiniketan Asramika Sangha considers it to be a solemn duty of every ex-student and ex-member of the staff of the institution to contribute his or her mite to the All-India Rabindranath Memorial Fund and to organise collections from the public in general. Though it is gratifying that more than 40 members of the Sangha are taking active part in the collections, this number is still very small compared to the actual strength of the alumni. The Committee therefore appeals to every alumnus to exert his or her utmost to organise collections for the Fund. They are also requested kindly to report their activities to the Secretary of the Sangha at Santiniketan."

...

We deeply regret to announce the passing away of Manoranjan Chaudhuri, one of the earliest pupils of Gurudeva. The melancholy event took place on September 23 at the age of 55 at his Calcutta residence. He came to the asrama in 1907 and left in 1912. During these years he endeared himself to all his teachers and notably to Gurudeva under whom he studied English and Bengali literature. He will be remembered by many of the students of Brahmavidyalaya between 1907 and 1912 as the Founder-editor of the manuscript magazine *Santi*. He was himself a writer of verses, short stories and essays. He has left manuscripts recording his reminiscences of Santiniketan which are being edited by his friends for publication. We offer our heartfelt sympathies to the bereaved members of his family and particularly to his widowed wife Indulekha Devi who is also an ex-student of Santiniketan.

...

Members of the Asramika Sangha will be glad to know that Kshemendramohan Sen has just been released after a detention of about three years under the Defence of India Rules.

...

Editor : Kshitish Roy

Printed and Published by Probhat Kumar Mukherjee, at the Santiniketan Press, Santiniketan, Birbhum.

VISVA-BHARATI NEWS

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RABINDRANATH MEMORIAL FUND
TO GENERAL SECRETARY
ALL-INDIA RABINDRANATH
MEMORIAL COMMITTEE
1, BURMAN STREET, CALCUTTA.

Volume XIV, No. 5

NOVEMBER, 1945

ANNAS TWO

NEWS AND NOTES

The birthday anniversary of Mahatma Gandbi was observed at Santiniketan as during previous years with a whole-day programme. After early morning vaitalik a divine service was held in the mandir where Pandit Kshitimohan Sen addressed the congregation on the innate spiritual significance of Truth and Ahimsa which he described as the bedrock of Gandhian faith. He drew a parallel between Jesus Christ and Mahatmaji and said there was a close resemblance between the messages that they preached in that they were inherently simple as all fundamental truths were. He exhorted the congregation to follow the Gandhian way in a spirit of understanding and humility, and warned them against the danger of ostentation in hero-worship.

"The followers of Christ", he said, "have denied him at every step, when, oblivious of his simple teaching about the brotherhood of man they have exploited his name to advance their narrow and selfish ends. The Christendom of the imperialist nations is a direct negation of the Christian faith. May it never be our bad fortune to desecrate the lofty teachings of the Mahatma for parochial interests. We should realise that like all great teachers of humanity he transcends the narrow bounds of time and clime and that he is above all limitations of races and nations. It is from such an angle that we have to see him—more as a leader in the realm of the spirit than as a champion of our ephemeral aspirations. His teachings are

hardest to deserve the one and discharge the other worthily."

The service was followed by a spinning demonstration. Our students have contributed their share of yarn to Mahatmaji. There was also an interesting exhibition of posters dealing with the various phases of Gandhiji's public life and informative charts giving statistical data about khadi production. An added attraction was Nandalal Bose's well-known masterpiece on the Dandi march.

Later in the afternoon a meeting was held in the Chhatimtala. Adhyapaka Probodh Chandra Sen paid a glowing tribute to Mahatmaji's Karmayoga and described how from the point of view of history Mahatmaji stood in the same tradition as the great practical idealists of India—Gautama Buddha, Asoka and Akbar.

Marjorie Sykes confined her talk to one aspect only of the many-sided genius of Gandhiji—his insight into the needs of the villages of India and the methods by which their needs might be satisfied. She said that the life of Gandhiji was a modern Indian incarnation of the spirit of Jesus Christ, who, we read, "when he saw the multitudes had compassion on them because they were as sheep not having a shepherd"—helpless, neglected and oppressed Gandhiji was filled with that divine energy love for the downtrodden which must issue in practical service.

Gandhiji has inspired and led such service in many fields—in the khadi

womanhood through the Kasturba Memorial Fund. One of the most far-reaching and significant of all such fields of service, because it touches on issues fundamental to human welfare and progress, is that of the Hindusthani Talimi Sangh. Here is an educational scheme whose vision and possibilities should be much more widely known and understood, especially in Santiniketan which upholds so similar an ideal . . . And this new education, rural and Indian, is only one of the great movements which the compassion and genius of Gandhiji has brought to birth.

Tan Yun-Shan, who presided over the meeting, in a brief speech paid his tribute of respect to Gandhiji and said that those who celebrated his birthday could do so most truly by sharing his concerns and practising his compassion.

...

We would like to request our readers to give the widest publicity to the following appeal issued by Marjorie Sykes, holder of the Deenabandhu Chair at Santiniketan :

"One of the first tasks to be undertaken in connection with the newly-started Deenabandhu Bhavana at Santiniketan is a full biography of C. F. Andrews himself, in the writing of which it is hoped that all extant material bearing upon his life may be drawn upon. I shall be extremely grateful to all friends and acquaintances of the Deenabandhu for permission to make use of papers or letters in their possession which may throw light upon his life and character. Original documents submitted will be scrupulously cared for, and returned to the correspondent's address within a month of their receipt. Eye-witnesses' accounts of significant events or phases in his life are also of value : such accounts should be signed with the witness's name and address. The accuracy of copies of documents or letters submitted should also be properly vouched for.

I appeal to the public for their fullest co-operation in this matter, so that the biography

may be as full and scrupulously accurate as possible".

...

The *Visva-Bharati Quarterly*, Vol. XI, Part I, May-July 1945, contains the following items : "Alpona or the Ritual Decoration of Bengal," by Tapanmohan Chatterjee (with twelve illustrations of *alpona*) ; English translation by Marjorie Sykes of Act II of *Natir Puja*, a drama by Gurudeva ; "Reminiscences of an Artist" by Abanindranath Tagore ; "Economic Trends" by K. N. Bhattacharya ; "Early Medieval Mysticism and Kabir" by Dr. P. C. Bagchi ; "Medieval Bengali Culture", by Dr. Niharranjan Roy ; "Tagore's Analysis of Hindu-Moslem Relations," by Dr. Sachin Sen ; English translation of two poems of Gurudeva and one of Chandidas ; besides reviews of several important publications. Reproductions include a painting in colour of Shiva's head by Nandalal Bose, an autographed poem with design by Gurudeva, and a wood-cut by Benodebehari Mukherji.

...

The *Visva-Bharati Quarterly*, Vol. XI, Part 2, August-October 1945, contains the concluding portions of the two articles, "Tagore's Analysis of Hindu-Moslem Relations", by Dr. Sachin Sen, and "Medieval Bengali Culture : A Socio-historical Interpretation" by Dr. Niharranjan Roy, and of the drama "Natir Puja" by Gurudeva ; as well as the following additional features : "The Wounded Heart", a short story by Annada Sankar Ray ; "How the Academy Idea came" by Dr. James H. Cousins ; further "Reminiscences of an Artist" by Abanindranath Tagore ; "The Problem of Form and Content in Keats" by Prabash Jiban Chaudhury ; English translation of Gurudeva's famous national song, *Bidhir bāndhan kātbe tumi eman saktimān* ; and two poems by Indira Devi Chaudhurani and Evelyn Wood ; besides reviews of fourteen books. The reproductions include a painting in colour by Gaganendranath Tagore, a painting by Vinayak

Masoji and a wood-cut by Benodebehari Mukherji.

...

The Visva-Bharati Patrika (Bengali) Vol. IV Part II Kartic-Pous, 1352 B. S. contains the following : A hitherto unpublished song by Gurudeva ; a series of letters written by Gurudeva in the year 1895 to Indira Devi Chaudhurani ; an illustrated article on Decorative Art by Nandalal Bose ; a short story entitled *Kavya* by Bibhutibhusan Mukhopadhyaya ; an essay on the MS. of a narrative poem by Sukumar Sen ; a highly interesting discussion on Charyagiti which has been established as the earliest specimen of Bengali poetry by Prabodhchandra Bagehi ; an essay on Philosophy by Dwijendranath Tagore ; "Vaishnava images of Ancient Bengal" by Jitendranath Bandyopadhyaya ; a national song by Gurudeva with notation by Sarala Devi Chaudhurani ; an article on Shah Latif, the Sufi teacher of Sind, by Kshiti-mohan Sen. There are, besides, discussions on the life and work of Rajnarain Bose by Prabhatchandra Gangopadhyaya and Joges-chandra Bagal. The reproductions include a painting in colour, 'House of Lac' by Nandalal Bose, a colour-portrait of Dwijendranath Tagore by Abanindranath Tagore and several line-drawings by Nandalal Bose and Manindra Bhushan Gupta.

...

The following is a list of Twentyfour books published or reprinted by the Granthan-Vibhaga during the quarter. July-September 1945.

Gurudeva's Works :

Rabindra-Rachanabali 1 (Fifth edition), Chhelebel, Tin Sangi, Chara, Char Adhyay, Naivedya, Palataka, Navajatak, Russiar-Chithi, Chaturanga, Sphulinga, Smaran, Shesher Kavita.

Visva-Vidya Sangraha : New Publications

Bharatiya Sadhanar Aikya, Kirtan, Banglar Sadhana, Madhyayuger Bangla O Bangali, Prachin-Bharater Natyakala, Navya-bijnane Anirdesyabad.

Lokasiksha Granthamala : Reprints

Ahar O Aharya, Bangla Sahityer Katha.

Galpa-salpa Granthamala :

Sat Bhai Champa by Jnanadanandini Devi.

Miscellaneous :

Letters of Romain Rolland to Rabindranath ; Gharoa by Abanindranath Tagore.

...

The following books deserve special mention :

Sphulinga—An attractive pocket-size book of short verses contributed from time to time by Gurudeva to various autograph books. The verses sparkle with scintillating poetry.

Sat Bhai Champa—This is the third book of the Galpa-Salpa Granthamala. The reprint of Jnanadanandi Devi's *Tak Duma Dum* has already won well-deserved popularity. This book of hers will be found eminently suitable as a prize-book for children. As a juvenile drama, with a well-known Bengali folk-tale as its theme, it will be quite as popular as *Tak Duma Dum*.

Rolland and Tagore—This slender book of about 100 pages tells the fascinating story of the great friendship that existed between two great men of modern times. The body of the book consists of the letters, twentytwo in number, written to Gurudeva by Rolland during the period 1919 to 1940. The last few words of the last letter are tragically significant : "In a world handed over to blind violence and falsehood," says Rolland, "we must preserve within us truth and peace".

...

There were as usual many entertainments on the eve of the autumn holidays. A fancy dress competition was held on October 3. It was followed the next day by a performance of Gurudeva's *Sarodotsava*. The annual Ananda Mela took place on October 5. There was a highly diverting performance of *Sat Bhai Champa* the same evening in the Sinha Sadan. The entire cast consisted of the junior girls of the Patha-Bhavana. On October 6 a demonstration of

Kandyan Dance and music was given in the Sinha Sadan by our Ceylonese students.

...

Nilima Gupta who secured her Antya diploma last year as a student of the Sangita-Bhavana, has been awarded the annual Tagore Hymn Prize for proficiency in vocal interpretation of Gurudeva's devotional songs. The Prize, it will be remembered, was instituted from the last year out of the proceeds of an endowment fund contributed through Mr. P. K. Dutt by the London Brahmo Samaj.

...

We regret to report the death of Aprakas Chandra—a former worker of the Visva-Bharati. The melancholy event took place at Surul village after a short illness on October 18. Formerly a journalist and at one time a member of Gandhiji's ashrama at Sabarmati, Aprakas Babu first joined the service of the Visva-Bharati at the instance of the then Upacharya, C. F. Andrews. He worked for two brief spells with a long interval of absence in between. Aprakas Babu loved to serve and was always the soul of courtesy. His death will be mourned by his many friends. We convey our heartfelt sympathies to the bereaved family.

...

A welcome visitor to the Ashram in the first week of November was Dr. Melville Cook, organist and composer, now serving with the British forces in India. He gave us the rare pleasure of hearing two informal piano recitals

of European music; while our musicians were able to introduce him to Indian vocal and instrumental music, which he had previously had no opportunity to hear.

...

The following is a list of members elected during September, 1945 :—

Life Members : Rai Surath Kumar Gupta Bahadur, Sm. Asha Debi.

Ordinary Members : Jitendra Rakshit, Debi Prasad Gupta, Sachis Kumar Roy, Bina Bose, Meera Sarkar, Subrota Motilal, Aloka Mitra. Krishna Kinkar Singh.

...

We received the following donations during September and October 1945 :

For General Fund.

Bhupati Mohan Sen	Rs. 20
Nripendra Chandra Mitra	Rs. 20

For Kali Mohan Smriti Bhavana at Albandha.

A friend	Rs. 15
----------	--------

For Sikshabhavana

S. R. Jaipuria	Rs. 501
Jaipuria House Calcutta.	

For Famine Relief Work

Miss Soona C. Erancee	Rs. 25
-----------------------	--------

For a literary competition of Patha-Bhavana students.

Manoranjana Mitra	Rs. 25
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...

Editor : Kshitish Roy

Printed and Published by Probhat Kumar Mukherjee, at the Santiniketan Press, Santiniketan, Birbhum

VISVA-BHARATI NEWS

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Volume XIV, No. 6

DECEMBER, 1945

ANNAS TWO

NEWS AND NOTES

It is now practically certain that Mahatma Gandhi will visit Santiniketan about the middle of this month. This will be his first visit to the asrama after Gurudeva's death.

...

Pandit Kshitimohan Sen who attended the P. E. N. Conference at Jaipur as a delegate from the Visva-Bharati made valuable contacts on the way to Jaipur and back. He delivered the convocation address and distributed diplomas to successful candidates at Kanya Maha-Vidyalaya at Vanasthali. He visited the Manab Bharati—a residential institution started on the model of Santiniketan at Rajpur near Mussorie by Pandit Dr. Durgaprasad Pandey—a former Adhyapaka of the Visva-Bharati. His itinerary included a visit to Bharat Asrama at Rishikesh and one to Gurukul-Kangri. In both places he addressed largely attended meetings. He was also invited to preside over several memorial meetings at Delhi, Dehra Dun and Lucknow where he spoke on the life and work of Gurudeva.

...

The names of recipients of different scholarships attached to Patha-Bhavana and Siksha-Bhavana are given below :

Patha-Bhavana : *Rathindranath Scholarship* has been awarded to Nakshatra Seal of the 6th Group for one year and *Samavaya Bhandar Jubilee Scholarship* to Kalyan Das Gupta of the 2nd Group.

Siksha-Bhavana : The Birbhum Scholarships have been awarded to Kalidas Mandal, Mathuranath Pal and Nirmal Kumar Das.

...

We offer our cordial welcome to the following who have recently joined the services of the Visva-Bharati :

Satischandra Guha as Librarian-Curator of the Kala-Bhavana Museum. Sj. Guha is one of the disciples of Sj. Satischandra Mukherji the well-known scholar and founder of the Dawn Society and has many years experience of library work to his credit :

Bipulananda Raichaudhuri, an M.A. in Geography as Adhyapaka of Geography in the Patha-Bhavana.

...

Two exhibitions have been held in the Kala-Bhavana Museum recently. One showing the work done by the final year students was held on the eve of the autumn holidays and the other showing paintings and charcoal drawings done by Sri Anagarika Brahmachari Govinda, a former scholar of the Vidya-Bhavana, during his internment for the duration of the war, in the last week of November.

Another interesting exhibit was a mosaic-map of the Bolpur area photographed from the air. This aerial map was prepared by the R.A.F. at the instance of H. E. the Governor of Bengal, to help us in our anti-erosion experiments.

...

Ramkinkar Baij returned to the asrama after successfully executing the commission with which he was entrusted by the Nepal Durbar.

...

The Kala-Bhavan Museum has been enriched by the following gifts ; a few pieces of Nepalese

bronze presented by the Director-General, State Museum of Nepal : a plaster cast of a South-Indian bronze statue presented by Gira Sarabhi, a former student of the department ; a phulkari design presented by Jagadishchandra Mittal, a Kala-Bhavan student ; a cane-stick with fine cane work from Orissa presented by Dr. Purnachandra Mitra ; six coloured prints of old Chinese paintings presented by Hsiao Ling-Wu of the Cheena-Bhavana ; a fine Manipuri 'orni' presented by Vinodini Devi, a Kala-Bhavana student and a book of lino-cuts entitled *Dances in Lino-cut* by Sudhirranjan Khastgir presented by Nandalal Bose.

...

Mr. E. M. Forster, the well-known English author paid a brief visit to Santiniketan on November 11. He visited the different departments at Santiniketan and Sriniketan in the course of the day and later in the evening addressed the students and members of the staff at an informal gathering at Uttarayana. He expressed deep admiration for Gurudeva's ideals and observed that international centres like the Visva-Bharati were sure to play a very vital role in the post-war world, especially in reviving fellowship among races and nations on the basis of a free exchange of cultures. He concluded by saying, "I am not here to pass any verdict on India nor do I fortunately carry the white man's burden on my shoulder. All that I carry round my neck is the pleasant light burden of a lovely garland of marigold, which, I feel, is the symbol of your love and friendship."

...

Anil Kumar Chanda, Adhyaksha. Siksha-Bhavana, presided over the Annual General Meeting of the Birbhum District Branch of the All-India Postal and R.M.S. Union, held at Rampurhat on November 18.

...

We gratefully acknowledge the receipt of the October consignment from the American Friends Service Committee. The following are the

articles we received during the month :— Multivitamin—12150 tabs., Sulfa-thiozole-4000 tabs, Anhydrous Dextrose-96 lbs., Milko (powdered milk)-96 lbs., Hypodermic needles-one dozen,. The medicines and invalid diets are being freely distributed to the deserving patients in the villages, while the gift of the needles is being put to excellent use by our doctors. Thanks to these gifts of the American Friends Service Committee, the Medical department, Sriniketan, has not yet felt any acute want of medicines especially during these busy months. We again offer our thanks to the A. F. S. C. for the valued help which it has been so generously offering us.

Mention must also be made, in this connection, of the medical relief extended under the Visva-Bharati Famine Relief Scheme, as distinct from that referred to above. Under this scheme free medicines and diets as also free medical attendance are being offered to the patients who can afford neither. Eight centres have been opened for this purpose at Albandha, Bolpur, Goalpara, Sriniketan, Santiniketan, Benuri, Adirapara and Laldaha. During the year ending in October, 1945, 91 villages have been served through these centres and 3,484 patients attended to.

...

We are glad to report that the Bengal Government in the department of Agriculture have been pleased to sanction a donation of Rs. 500/- to the Laldaha Samabaya Matsya Chas Samiti for the pioneer and valuable work that it is trying to do. It is a co-operative society recently organised by the Village Welfare Dept. at Laldaha centre and seeks to popularise scientific pisi-culture among the rural folk by promoting tank fishery in the village along right lines. It is expected that the society will be able to solve the problem of fish supply of the village from the next year. It is thus the first thing of its kind in the history of India's co-operative movement.

Dr. Sunderlal Hora, who shows very great interest in this society, himself came down to Laldaha in the beginning of October to make over the donation. He was accompanied by members of the staff of Sriniketan as also of the District Fishery Office. A short function was arranged for this purpose, at which Dr. Hora formally presented the purse and emphasised in an address to the villagers on the spot the importance of fish as an essential and necessary item of the daily diet. He expressed his conviction that the record of the society would be one of continuous progress and that similar societies would be formed in the neighbouring villages. Members of the Sriniketan staff also spoke on the occasion.

...

Two bales of cloth—one of dhoti and one of saree—were made available to Sriniketan by the S. D. O., Suri, on the eve of the Pujahs, in connection with our relief work. The cloths were distributed to the poor villagers in accordance with the provisions of the Visva-Bharati Famine Relief Scheme.

...

We are glad to announce that at long last Government's supply of seed potato has arrived at Sriniketan. About 50 mds. were received on November 23 mainly through the co-operation of the District Agricultural Officer. The potatoes are of the Nainital variety and are meant for distribution among the cultivators at controlled rate.

...

The experience of the Sriniketan Farm with regard to the utilisation of the "Danga" lands suggests two new economic crops, viz, Cassava (*Manihot Aipi*) and Cashew-nut (*Anacardium Occidentale*). After giving each of these a trial for the last four years, we are now in a position to say that both of these are hardy, drought-resisting plants, capable of growing on the fallow uplands provided there is good drainage. These plants are a source of income

and at the same time serve as a check on the extension of soil erosion. The Cassava roots are an important source of starch, while cashew-nuts have got a good market.

...

The Silpa-Bhavana participated in the Mysore Dassera Exhibition and another exhibition at Calcutta, during October last.

Many workers of the Silpa-Bhavana are laid up with Malaria ; and its production is suffering greatly for this.

...

Pandit Kshitimohan Sen has been invited to preside over the twentythird session of the Prabasi Banga Sahitya Sammelan to be held in Meerut. Dr. Probodh Chandra Bagchi will preside over the History section.

...

We have received a letter from Mrs. G. J. Watumull, Chairman, Distribution Committee of the Watumull Foundation, Los Angeles, asking our co-operation in selecting our candidates for the award of fellowships for the year 1946-47. According to the Foundation's plan these fellowships are to be awarded to suitable candidates at present on our staff, provided that they rejoin the Visva-Bharati and serve it for a period of at least three years on return to India. In this way the Foundation hopes to be able to strengthen the faculties of the Visva-Bharati and to broaden its curricula. The fellowships will be awarded in the following fields : Agriculture, Education, Economics and Sociology, Political Science, Journalism, Home Economics and Nursing, Applied Physics, Applied Chemistry and Sanitation and Public Health.

...

The Director and some members of the Cheena-Bhavana remained here during the vacation and carried on their work as usual.

Two visiting Professors, Messrs. Hsu Hu and Chou Tzu-Yah are expected to arrive soon in the Cheena-Bhavana. Prof. Hsu is a specialist in

Chinese History. Mr. Chou is a Professor of Chinese International Law. Prof. Tan has invited a few more Chinese scholars who are expected to arrive before the end of the year. Their arrival will add to the strength of the Chinese research personnel in the Cheena-Bhavana.

Krishna Kinkar Sinha, who was formerly a student in the Cheena-Bhavana, has been appointed a lecturer in Hindi in the Cheena-Bhavana.

Tan Yun-Shan, who is now in Chungking, is expected to return by the middle of December.

...

Marjorie Sykes, the Adhyaksha, Deenabandhu-Bhavana, is delivering a course of six lectures on the life and work of C. F. Andrews during the three weeks November 24 to December 8. The lectures are intended in the first place for the Visva-Bharati students as part of their regular course, but are open to others interested. The topics covered are Andrews's early life and work in England, his position in the Christian community in India, his relationship with Rabindranath Tagore, and his concern with racial discriminations, the welfare of the labourer, and the political independence of India.

...

Our anniversary celebrations will be held on the 7th Pous (December 22). The Varshika Parishat—the Annual General Meeting of the Sadasyas of the Visva-Bharati will be held the following day. Members of the Visva-Bharati and Asramika Sangha desiring to participate in the celebrations are requested to send previous intimation to the Santiniketan-Sachiva in order to ensure proper accommodation.

...

Preeti Gupta, M. A., Adhyapaka of Sanskrit in the Siksha-Bhavana, resigned her post with effect from November 7. She had also been working as the Paridarsika of the Sribhavana.

...

The contents of the *Visva-Bharati Patrika* (Hindi), Vol. IV, No. III, include the following items : *The Word and the Tune* : Rabindranath Tagore, *Japan-Old and New* : Rabindranath Tagore ; *Malya-dana* (short story : Rabindranath Tagore) translated by Sudarshanadevi ; Three poems by Gurudeva, translated respectively by R. L. Gupta, I.C.S., Late Munshi Ajmeri, and Bhawaniprasad Mishra ; *The Chinese Translation of "Dhyana-paddhatisara"* : Sujit Kumar Mukherjee ; *Indian Social-life in Buddha's times* : Rev. Shanti Bhikkhu ; *The Chinese Philosopher—Mo-Cha* : Krishna Kinkar Sinha ; *At the Parting of Ways* : Gurdial Mallik ; *The Practices of betel-eating in ancient India* : Prahlad Pradhan ; *Indian Mysticism and Gandhism*—a study in comparison : Late Dr. Pitambardatta Barthwal ; *The national songs of Rabindranath* : Hazariprasad Dwivedi ; *'The Future of Civilisation'* (Review-article) : M. Bajpai ; about a dozen book-reviews : important Editorial comments and a close-up portrait of Gurudeva by D. Baso, as the *frontispiece*.

...

On the 24th November, on the occasion of the awarding of Degrees to the Snatakas of the Hindi Vidyapith, Deoghar, Pandit Hazariprasad Dwivedi delivered the Convocation address. The next day, he was invited by the Vaidyanath Gurukula, where he spoke to a distinguished gathering on the meaning and message of the Gurukulas in India.

...

We offer our grateful thanks to S. J. Dwarkanath Das of Sylhet for his kind gift of a telescope for the use of our Laboratory.

...

The following is a list of members of the Visva-Bharati elected during Oct.-Nov., 1945 :

Life Members : Sambhu Kumar Ghosh, Dha-

ranidhar Dhawa, B. K. Kundu, Haridas Bhattacharya and Madhavasing Karsandas Bhimani.

Ordinary Members : Kishinchand Sanlani, V. V. Wazalwar, Ramniklal Mohanlal Parikh, Sailendranath Mitra, Amulya Kumar Chakravarty, Lakshmi Narayan Dutta, Mrs. Nisha Sarkar, Hira Lal Shaha, Vidyabhusan Kalra, Joseph Schneider, Kunja Lal Das, Byomkesh Dutta, Subhrangsu Sekhar Aich Bhowmik, Sudhansu Kumar Bose, Birendranath Roy Chowdhury, Narottambhai Patel, Usharanjan Talapatra, Sachindranath Dutta, Sasadhar Sinha, Satyanath Mazumdar, Ramesh Chandra Ganguly, Sibsadhan Basu, Dasharati Chakravarti, Amarbandhu Roy Chowdhury, Sasanka Shekhara Ghosh and K. R. Santhyar.

...

Permission was given to the Film Academy India, Bombay, for producing a non-commercial film of "Dancing Girl" for instructional purposes in view of which no royalty was demanded but they were requested to make a nominal contribution to the Visva-Bharati Music Board.

...

With the permission of the Music Board a "Tagore Week" is being arranged in Bombay from 30 November to 6 December 1945 by the Tagore Society. Mr. B. G. Kher will inaugurate the celebrations and Mrs. Hansa

Mehta and other prominent persons will preside over each day's function.

...

After informal discussions between the Secretary, Music Board and officials in Delhi the Government of India have now given permission to have gramophone records made of such electrical recordings in the voice of Rabindranath Tagore himself as are at present available in the All India Radio. The terms have been extremely liberal, namely, a payment of one consolidated amount of Rs. 10/- by the Music Board and reservation of all broadcasting rights of such records by A. I. R. Arrangements are being made with the Gramophone Co. to get such records prepared at an early date.

...

Before the Pujah holidays the Music Board recommended the starting of a school for the teaching of Rabindra Music in Calcutta. Attempts are being made to organize the teaching of Rabindra music in Calcutta not only in the school proposed to be started by the Music Board but also at other institutions under some kind of joint and co-operative management.

...

ALUMNI NEWS

At the invitation of Rathindranath Tagore a social gathering of ex-students and ex-workers of Santiniketan took place at Vichitra-Bhavana on November 10. About sixty members of the Asramika Sangha attended the function. Kanailal Sarkar, Secretary, Calcutta branch of the Sangha, took this opportunity to circulate an appeal to the members for greater and more active co-operation in the activities of the Sangha.

...

The Secretary, Asramika Sangha has issued the following appeal to ex-students and ex-members of Santiniketan and Sriniketan :

Santiniketan Asramika Sangha (Association of ex-students and ex-members of staff of Santiniketan and Sriniketan) cordially invites your membership and co-operation. The objects of the Sangha are :

(a) to foster a spirit of fellowship among the former students and workers of Santiniketan and Sriniketan.

(b) to render all assistance to the furtherance of the objects of Visva-Bharati.

We are at present scattered all over India, as also outside it, and do not even know each other. It is desirable that we should develop a closer contact among ourselves as well as maintain an intimate and active relationship with our Alma Mater. Asramika Sangha is the organisation through which we can achieve these ends.

The Sangha has been in existence since 1912 and has on its rolls a membership of about 400. It is a matter of great regret that of the large number of students that have joined the Asrama since 1901 and have left after completing their studies, only a very few have been enrolled so far. We earnestly hope that those of the ex-students, whose names do not figure in our list, will join the Sangha as members.

The Sangha is a properly constituted body recognised by Visva-Bharati. It nominates two of its representatives on the Governing Body of Visva-Bharati. For the convenience of its members when they visit Santiniketan, it has recently built a house of its own. The house is not yet sufficient for our purpose but we hope, as the funds permit, to be able to extend it.

At its last general gathering at Santiniketan in April, 1944, the Sangha presented a purse of Rs. 1,001/- to our old and revered teacher Pandit Haricharan Bandyopadhyaya as an humble token of our recognition of his meritorious work in preparing a standard Bengali dictionary. The Sangha has also instituted a fund for awarding the following four annual prizes of not less than Rs. 30 each to the students of Pathabhabana (School) at Santiniketan in the sacred memory of the following deceased teachers.

1. Ajitkumar Chakravarty Prize for English.
2. Jagadananda Roy Prize for Mathematics.
3. Dinendranath Tagore Prize for Music.
4. Nepalchandra Roy Prize for History.

The Sangha holds its annual gathering at Santiniketan at the time of the Satui Pous Festival (22-24 December) when it invites all its members and looks after their comfort. Its life-members get the monthly bulletin, *Visva-Bharati News*, free of cost.

We hope that by becoming a life-member you will help in strengthening this organisation and in realising its objects. The life-membership fee is Rupees Twenty only. If you are already a life-member, you will kindly help us by enrolling other ex-students of your acquaintance.

This is the very minimum we expect from you. But apart from this, we hope that you will also co-operate to the best of your ability :

(1) by helping us to maintain, improve and extend the Sangha building at Santiniketan by your own donation as well as by collecting donations from other ex-student friends ;

(2) by organising, or helping to maintain where it already exists, a local branch of the Sangha wherever you are, and using its platform for propagating the ideals for which Gurudeva worked all his life ;

(3) by actively helping to raise donations for the All-India Rabindranath Memorial Fund.

...

We are glad to report that Dr. A. Malik, one of our ex-students, has been deputed by the All-India Medical Licentiates' Association to meet the Secretary of State for India and the authorities of the Medical Council of Great Britain to make available for medical licentiates of India facilities for higher medical education in England. Dr. Malik left for London by air.

...

Indu Bhushan Palit, a former student of the Patha-Bhabana, has been elected Vice-President of the Bengal Club, Bombay.

...

Editor : Kahitis Roy

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VISVA-BHARATI NEWS

KINDLY SEND YOUR CONTRIBUTION FOR
ALL-INDIA
RABINDRANATH MEMORIAL FUND
TO GENERAL SECRETARY
ALL-INDIA RABINDRANATH
MEMORIAL COMMITTEE
1, BURMAN STREET, CALCUTTA.

Volume XIV, No. 7

JANUARY, 1946

ANNAS TWO

NEWS AND NOTES

The most outstanding event of the month of December was the brief visit paid by Mahatma Gandhi during December 18-20. It was his first visit to Santiniketan after the passing away of Gurudeva. Many of us were naturally reminded of his two day visit in February 1940 when Gurudeva was there to receive and welcome him.

Mahatmaji arrived at Bolpur by a special train in the evening of December 18. On reaching Santiniketan he held his evening prayers in Gour Prangan. The next day being Wednesday Mahatmaji conducted the morning service in the mandir. In the afternoon he laid the foundation stone of the Deenabandhu Memorial Hospital at the site chosen for the building. The same evening after his prayers were over, he met the heads of the different departments of the Visva-Bharati and held a long discussion with them.

The next morning (December 20) he paid a visit to Kala-Bhavana where a special exhibition of paintings and handicrafts was arranged in the Havell Hall. Immediately before his departure for Rampurhat Mahatmaji met the members of the Visva-Bharati staff and held a 45 minute discussion with them on various problems relating to the life and activities of the institution.

...

Acharya J. B. Kripalani arrived here on November 30 on a private visit. On December 1 he addressed the staff and students of Santiniketan on the Ethics of Construction. In his

address Acharya Kripalani described Gandhiji as the "greatest revolutionary living today" and went on to say : "Gandhiji has given us a full programme of concrete constructive work in doing which the whole nation can co-operate. We do not always realise the full revolutionary implication of working together on a job of work. We want discipline, co-operation and co-ordination, in one word, organisation, if we are to have Swaraj and keep it.

We have neglected and starved the collective being of the nation and, therefore, even our individual beings have dwindled down. Organised effort is the rock on which to build the edifice of Swaraj.

In our non-violent struggle, Gandhiji has given us a programme of activities which have value in themselves and, at the same time, bring the nation together. This to my mind is the ethics of construction."

...

Mrs. Sarojini Naidu, Upacharya, Visva-Bharati visited Santiniketan during December 13-15. This was her first visit since her election as Upacharya. She was accorded a reception at Uttarayana in the evening of December 13 when she addressed the staff and students on the ideals of the Visva-Bharati. During her stay here she visited the different departments at Sriniketan and attended an exhibition in the Kala-Bhavana.

...

The anniversary of the 7th Pous was duly celebrated here on December 22. The day began

with a Vaitalik song followed by a divine service in the mandir conducted with due solemnity by Pandit Kshitimohan Sen.

Emphasising the significance of Maharshideva's initiation in the mantram '*Isavasyamidam Sarvam*', Pandit Kshitimohan Sen said that the mantram was like a flaming sword entrusted to Maharshi Devendranath to fight the darkness of untruth. "If we have truly inherited his spiritual legacy we should so conduct ourselves as to make this mantram real in our own lives and in those of the coming generations. The spirit of joy which is inherent in true renunciation is the spirit in which we should attend the present festival. Mere pleasure-seekers, who only serve to swell the crowd, have no place on this hallowed occasion."

After the service a procession led by Rathindranath Tagore the oldest alumni of Santiniketan Brahma Vidyalaya went to Chhatimtola—Maharshideva's prayer-seat—singing Dwijendranath Tagore's well-known Brahma Sangit *Kara Tar Nam Gan*. ...

The mela which is an interesting feature of the anniversary celebrations, was opened on December 22 after the morning's service. All the familiar stalls seemed to spring up overnight at their appointed sites—the open air booths for beads and trinkets, the teashops, merry-go-rounds, sweetmeat stalls and the rest; and all of them attracted customers and sightseers in equal proportions. To add to the success of the mela we provided for all the routine items on our programme of festivals which included the battle of wits between rival Kaviwallahs, open-air Jatra performances, Santal sports etc.

There was a record crowd at this year's festival. A large number of members, both of the Visva-Bharati and of the Asramika Sangha, came to attend the different annual meetings. This is an encouraging sign in as much as it shows the increasing interest taken by them in the affairs of the institution. Invited guests apart, a large number of visitors came without caring to send any previous intimation. This placed us in an awkward position and brought unwonted pressure on the limited accommodation at our disposal. We should seriously begin to think out ways and means of meeting this problem lest we have to face it from year to year.

...
The Varshika Parishat (Annual General Meeting) of the Visva-Bharati was held on December 23 with Pandit Jawaharlal Nehru in the Chair. After the inaugural Vedic song and Affirmation of Ideals Karma-Sachiva read

messages received from Acharyadeva; Upacharya; Sir Mirza M. Ismail, Pradhana; Sir Tej Bahadur Sapru, Chairman, All-India Rabindranath Memorial Committee; and from Sir Maurice Gwyer, Vice-Chancellor, Delhi University. Thereafter he presented before the Parishat the report of the working of the Visva-Bharati for the year 1945. The reading of the report was followed by the award of the Visva-Bharati Antya Diploma to the following students:

Kala-Bhavana: Manmathakumar Das, Nivedita Parmanand, Hasan Ali Mia, Bijan Chandra Sinha, Sunity Kumar Mitra, Rabindra Chatterjee, Jaya Appaswamy, Ajit Kesari Roy, Niranjan Krishna Misra, Bankim Chandra Mukherji, Ajit Kumar Bose, Nilima Barua, Naranarayan Chaudhuri, Nagendra Hembrom, Bani Mukherji, Anilkanti Majumdar, Puspa Terway, Dayanand De Mel, Usharanjan Dutta Gupta.

Sangita-Bhavana: Suchitra Mukherji.

Siksha-Bhavana: Khimji Karani.

Cheena-Bhavana: Bhikshu Pannasiri.

Loka-Siksha Samsad: Anjan Kumar Banerji, Gopal Krishna Bhattacharya, Krishnachandra Sarbadhikari, Sudhirochandra Pal, Sovarani Basu.

After this Pandit Jawaharlal Nehru addressed the meeting. The Chairman then left the meeting after inviting Mr. Justice Sudhiranjan Das to preside and conduct the remainder of the business. Resolutions were moved from the Chair condoling the deaths of Subhas Chandra Bose, Sir William Rothenstein, Romain Rolland, Kamala Tagore, Swami Animananda, Sarala Devi Chaudhurani, Sitanath Tattvabhushan and Jyotirmoyee Ganguly. The condolence resolutions were adopted by the Parishat with all the Sadasyas standing.

The Audited Accounts for the year 1944-45 were duly placed before the Parishat. It was decided that Provident Fund Accounts should be incorporated as a part of the Visva-Bharati Accounts with effect from 1945-46. It was further decided to direct the Samsad to implement the recommendations made in the Auditor's Report with particular reference to the outstanding dues.

Rathindranath Tagore was elected for the office of Karma-Sachiva for the three years 1946, 1947, 1948.

The Chairman then announced that the following persons had duly been elected members of the Samsad from the different constituencies:

General Constituency: Vidhusekhara Bhattacharya

charya, Humayun Kabir, Apurva Kumar Chanda, Prasanta Chandra Mahalanobis, Amiya Chakravarty.

Santiniketan-Samiti : Nandalal Bose, Upendra Kumar Das.

Sriniketan-Samiti : Tarak Chandra Dhar.

Santiniketan Asramika Sangha : Kshemen-dramohan Sen.

Messrs. N. C. Chakravarty & Co. . Incorporated Accountants were appointed as auditors for the year 1946-47.

The proceedings of the Parishat concluded with a vote of thanks to Pandit Jawaharlal Nehru and Mr. Justice Sudhiranjan Das.

...
Pandit Jawaharlal Nehru presided over the Annual General Assembly of the India Centre of the Sino-Indian Cultural Society on December 24. In an address of welcome to Panditji, Prof. Tan Yun-Shan traced Panditji's connection with the Cheena-Bhavana since its very inception and referred to the lively interest he had always shown in the affairs of the Sino-Indian Cultural Society. Messages received from eminent collaborators and friends both in China and India including those from Dr. Tai Chi-Tao, President Examination Yuan ; Dr. Chu Chia-Hua, Minister of Education, National Government of China ; Dr. Amarnath Jha, Vice-Chancellor, Allahabad University ; Dr. John Sargent, Educational Commissioner to the Government of India ; Mr. Yusuf Meherally and others were read before the meeting. The Assembly then adopted certain resolutions congratulating China on her victory achieved after a life-and-death struggle, and at the same time expressed its sincerest hope that the whole of China might now unite under the supreme leadership of President Chiang Kai-Shek to carry out the more important work of reconstruction by establishing and maintaining peace not only for herself but also for the whole world. The meeting conveyed its best wishes to Dr. Abanindranath Tagore the President of the India Centre, and prayed for his early restoration to full health and sent its warmest greetings to the fellow-members of the Society in China.

The proceedings of the Assembly were brought to a close after Pandit Jawaharlal Nehru had addressed the gathering.

...
Christmas Day was celebrated at Santiniketan with a service in the mandir on the evening of December 25, conducted by Hazariprasad

Dwivedi and Marjorie Sykes. Marjorie Sykes addressed the congregation on Jesus Christ's life and teaching and showed the relevance of Christ's life and teaching to our own experience and needs.

...
The following members were elected during December, 1945:

Life Members : Sudhindranath Dutta, Dr. Sunder Lal Hora, Ashit Kumar Ghosal.

Ordinary Members: R. Lakshminarasimhan, Nirmal Chandra Sen Gupta Kalyan Kumar Das, Moni Lal Atta, Mukul Prakash Ganguly, Dr. Nalin Pal Chaudhury. Anil Kumar Sen, Nirodenath Mukherjee, Ajindranath Tagore, Debabrata Sen, Jitendranath Banerjee, Golam Mahiuddin Khondakar, Subodh Kumar Chakravarti, N. C. Zamindar, Gour Chandra Banerjee and Nogendra Kumar.

...
A pleasant function took place in the grounds of the Sangita-Bhavana on December 17 to observe the birthday anniversary of the late Dinendranath Tagore. The immediate object was the installation of an enlarged photograph of his in the premises. It is but fitting that the Sangita-Bhavana should enshrine the memory of one who may be said to have dedicated his life for the preservation and propagation of Gurudeva's songs.

Readings were given, both in prose and verse, from tributes paid to Dinendranath's memory by his friends and admirers. In an introductory speech Srijukta Indira Devi Chaudhurani referred to the many qualities of Dinendranath which endeared his memory to all those who came into contact with his genial personality. Pandit Haricharan Banerji, one of our oldest acharyas, presided over the meeting.

A number of songs composed by Dinendranath Tagore were sung by the pupils of the Sangita-Bhavana. It is to be hoped that through such functions, those who did not know him personally would be able to realise the extent of the debt that Santiniketan in general and Sangita-Bhavana in particular owe to Dinendranath.

...
We have not been able to include in this issue full and detail reports of speeches made and addresses given by our eminent visitors. These will appear in the next issue of the *News* which will be a special number.

...

ALUMNI NEWS

The annual reunion of the former students and workers of the Visva-Bharati was held on December 23 under the presidentship of Sir Jadunath Sarkar. Requesting Sir Jadunath to take the Chair, Mr. Justice Sudhiranjan Das, President, Santiniketan Asramika Sangha recalled Sir Jadunath's early association with the Santiniketan School and its Founder. He recalled especially those days about three decades ago when Sir Jadunath used to pay frequent visits to Santiniketan and talk to boys here aided by Magic Lantern.

Sir Jadunath, in his address, said how keenly the Poet felt about the shortcomings of the soulless system of education prevailing in India, which led him to found the Santiniketan School. He also discussed, in the course of his illuminating address, methods of guiding and conducting research work in all research academies in general, and at Santiniketan in particular and how materials for research could be collected and made the best use of. In conclusion he exhorted the ex-students of Santiniketan to serve as a bridge as it were, between the wider world and the "Ashram" founded by their revered Gurudeva.

At the Annual General Meeting of the Asramika Sangha, the following were elected members of the Executive Committee of the Sangha :

President: Sudhiranjan Das,
Vice-President : Sasadhar Sinha,
Secretary : Niranjan Sarkar,
Asst. Secretary : Sukriti Goswami,
Members without Portfolio :

Tapanmohan Chatterji, Nandita Kripalani,
Sangha's Representative to Samsad :
Kshemendramohan Sen.

The Annual Meeting of the Asramika Sangha, Calcutta Branch, was held on December 1 at 6/3 Dwarkanath Tagore Lane,

Calcutta. A new executive committee for 1946 was formed with Suchitra Mukherji, Kanteschandra Roy and Chittapriya Mukherji as Secretaries.

On December 24 a special ceremony was arranged by the Sangha for the institution on a permanent basis of four prizes in memory of four deceased Adhyapakas of Santiniketan. The prizes are to be named as follows :

Ajit Kumar Chakravarty Prize for English.
Jagadananda Roy Prize for Mathematics.
Dinendranath Tagore Prize for Music.
Nepalchandra Roy Prize for History.

The conditions governing the award of the prizes have already been detailed in one of the previous issues of the *News*.

After the ceremony the Sangha handed over to the Visva-Bharati three 6% debentures of Rs. 1,000/- each out of the proceeds of which the Prizes are to be awarded annually.

The annual commemoration meeting was held on December 24 when homage of respect was paid to the memory of all deceased members of the asrama. At the outset Gurdial Mallik conducted a prayer invoking Gurudeva's blessings. Nirmalchandra Chatterji then read an extract from the writings of Ajit Kumar Chakravarty where he had visualised in prophetic terms the future of Santiniketan. Prabhat Kumar Mukherji recalled some of the deceased asramites and while giving short sketches of their lives described how their devotion to the cause had paved for the success of the institution.

The gathering of the alumni was unique this year. More than 125 former students and workers of the Visva-Bharati were present during the 7th Pous Utsava, ranging from those who were here during the early days of Santiniketan to those who have left only recently.



STRETTER TINTAL

VISVA-BHARATI NEWS

FEBRUARY 1946

a double row to make an avenue for Gandhiji to pass through. There was no shouting, no jostling for *darshan*. The whole atmosphere was suffused with a deep but subdued emotion.

From the station he was driven straight to the prayer ground in Santiniketan where all the inmates of the Ashram had assembled for the evening prayer. Dusk was falling. The air was tense with expectancy. A high platform had been erected for Gandhiji in the middle of the prayer ground, which consists of a clearing surrounded by thick groves. In front burnt the incense. Overhead the interlacing festoons of green leaves and buntings scarcely fluttered in the breathless stillness of the evening. The soft music of Gurudev's song that was sung added to the solemnity of the hour. After the prayer Gandhiji gave a short discourse in the course of which he likened Gurudev to a parent bird with outspread wings brooding over its nest. "Under the warmth of his wings Santiniketan has been nurtured to its present size. Bengal is full of his songs. He has glorified the name of India throughout the world not by his songs only but also by his pen and brush. We all miss the warmth of his protecting wings. But we must not grieve. The remedy lies in our own hands."

"True monuments to the great," he continued, "are not statues of marble, bronze or gold. The best monument is to adorn and enlarge their legacy. A son who buries underground his father's legacy or wastes it will be adjudged unworthy of his inheritance."

"Whilst on Rathi Babu and his colleagues must primarily rest the sacred duty of making Santiniketan truly worthy of Gurudev's great tradition, that duty rests no less upon all those who, though they may not be directly connected with Santiniketan, received the warmth of Gurudev's wings."

"All mortals must quit this world one day. Gurudev has gone, having achieved all that a human being can expect to in life. His soul now rests in peace. It is for you, now, the workers and inmates of Santiniketan—as indeed all those who are imbued with Gurudev's spirit—collectively to represent his ideal."

Prayers over, he was taken to Gurudev's mud hut Shyamali, so named because of its dark colour. Gurudev was somewhat of a spiritual nomad. He could not stay in one place for any length of time. Thus he was by turns, to mention only a few, in Udayana, Udichi, and Punashcha or 'postscript', coming as it did as an afterthought—all clustering in the area known as Uttarayana.

Gandhiji had asked Santiniketan people not to put themselves out in looking after his party but to treat them as one of themselves. This the boys and girls of Santiniketan literally did, making us feel perfectly at

home in their midst. By a happy coincidence Shri Manilal Gandhi, who formed one of the Phoenix Ashram group that had been adopted into Gurudev's family three decades ago, was in Gandhiji's entourage and provided, as it were, a living link between the present and the past. The weather was glorious, the air bracing and the memory of the *baitalik*, or the morning and the night singing parties, going the round of the Ashram under the full winter moon, chanting Gurudev's favourite songs and ending with a final chorus and salute under the window of the room in in Udichi, where he used to sit and work is not one easily to be forgotten.

The next day was Wednesday. The inmates of Santiniketan congregate for common prayer in the Mandir on every Wednesday. During Gurudev's lifetime he used to deliver his weekly sermon on that occasion. At the request of Kshiti Babu, Gandhiji addressed them there on 19th December when he further amplified his previous day's message.

He had noticed that during the prayer some of the boys did not sit erect. Some were fidgety, others listless. He pulled them up for this as he had done before on the previous evening. "The boys and girls of this institution should carry the imprimatur of Santiniketan in the littlest of their little acts," he told them. "The war has ended, but peace has not come upon earth. It has only meant the triumph of the Allied arms over the Axis Powers. The world is in a conflagration of unrest. Millions in Europe today are faced with the grim prospect of death due to starvation and cold during the winter. Nearer at home, in Bengal things have been no better. It was Gurudev's mission to deliver the message of peace to an aching world. The boys and girls of Santiniketan should go forth into the world as the warriors of peace battling for it so that Santiniketan might become an abode of Shanti or peace in fact, as it is in name. This requires that you should have a living faith in God. As a piece of marble becomes the vehicle of the sculptor's genius, so must the spirit of Gurudev live and propagate through you."

From the Mandir Gandhiji proceeded to visit Shri Mukul Dey's studio and art gallery where Shri Dey has collected over five thousand pieces of rare Indian art, including nearly 1500 pieces of Gaganendranath, a lot of them rescued from private houses, second-hand dealers and the ravages of white ants. He showed some of his canvasses on which he had copied some of the immortal paintings of Ajanta caves that were in danger of being lost, owing to the ravages of time and weather no less than neglect. He had brought them over from Calcutta when there was danger from air-raids and there they lay in heaped confusion converting his tiny hut into a veritable Ali Baba's cave of art treasures. It was his ambition that these should be acquired on behalf of the nation and form the nucleus of an Indian national gallery of art.

Owing to lack of time Gandhiji, could not visit Cheena-Bhavana where over 50,000 Chinese texts are housed, the major part of them being a gift from Chinese National Government. Some of them, we were told, were no longer available in China, being burnt or destroyed during the war. As Prof. Fan Yen-Shan, the head of Cheena-Bhavana, remarked to Gandhiji, there was a time when some of the Indian Buddhist texts were available only in the Chinese, the originals in India being lost. Now the process was reversed.

Gandhiji could not give more than half an hour to 'Nanda Babu's Kala-Bhavana, where the witchery of some of Nanda Babu's masterpieces entranced him. He was in raptures too over the wonderful toys made by Abani Babu almost out of nothing. For instance, a dried up piece of twig was converted into the likeness of a mad poet gloriously drunk, riding a wild horse; a piece of rotten wood was turned into a bird nestling in its nest; pieces of straw were turned into a lifelike grasshopper. It seemed as if alchemy of his art could transmute almost anything, even refuse, into a "thing of beauty and a joy for ever". It grieved Gandhiji to learn that the artist himself was lying bed-ridden in Calcutta.

On his return to Calcutta he especially sent me to him with a personal note to enquire about his health and to tell him that he must live long to give more of his beautiful art to India. Abani Babu holds a place all his own in the renaissance of Indian art, marking as he does a break with the realism of the Western school of painting and a return to the Indian style with its emphasis on the soul which it seeks to interpret instead of mere outward form.

Abani Babu was in a very weak condition of health. Even the exertion of walking from his verandah to the visitor's room had brought on an attack of breathlessness. There was a growth of several days, perhaps weeks, on the chin. But in the eyes the fire burnt brighter than ever. He was overwhelmed by Gandhiji's affection and concern for him. "I did his likeness in 1921, when he visited Gurudev at the latter's house. Charlie Andrews also was there," he remarked with a retrospective look in his face. "But I have never met the Mahatma face to face. How can a person like me have that good luck? It needs a lot of *punya*." After a pause he proceeded: "How few fully realise what Mahatmajī's coming has meant to India—the difference between the India that was before him and the India of today." And to illustrate his observation he sent for a trilogy of paintings which he had done in 1921, depicting three stages in the moral and spiritual evolution of a servant who had actually been in his service. In the first he is shown just as he was when he first came from his village home in search of service—ill clad, starved, fever-wracked, with a stupid

hang-dog look in his face. Then comes the non-co-operation movement. He begins to read newspapers. The light of intelligence begins to dawn on his face. In the third he has become a fullfledged khaddarite. He has donned the white cap. There is a volunteer's tricolour badge on his shoulder and a look of proud self-respect on his face. He feels several inches taller spiritually. "He is one of the millions like him," he concluded. "His history epitomises the history of India's metamorphosis under Mahatmaji's gospel of Charkha and non-violence. That is why I worship the Mahatma."

On the 19th Gandhiji performed the foundation laying ceremony of Deenabandhu Memorial Hospital. The auspicious mark on his forehead on the occasion was put by two Santals, one of them being a woman. Equally happy was the choice of the song from Gitanjali that was sung:

"Here is thy footstool and there rest thy feet
where live the poorest, and lowliest, and lost."

A note of grim stoicism rang through Gandhiji's reply. Charlie Andrews whom the people of India had affectionately given the title of Deenabandhu in grateful recognition of his unremitted championship of the cause of the poor and the downtrodden had been like a blood brother to him. There was not a thought which Deenabandhu did not share with him and yet he could not grieve over his death.

"Birth and death are the obverse and reverse of the same coin," he observed. "They are not distinct. They are different aspects of the same thing. But out of our ignorance we welcome the one and shrink from the other. This is wrong. Mourning over the death of dear ones, especially those like Charlie Andrews and Gurudev who have done their part so nobly and well has its roots in our selfishness. Deenabandhu is blessed in death as he was in life. Death of people like him cannot be an occasion for sorrow. Speaking for myself, I may say that I have almost forgotten to mourn the death of friends and dear ones and I want you to learn to do likewise."

II

When a great and towering personality like Gurudev passes away leaving an orphaned institution behind, the question always arises as to what can or should take his place? A successor of an equal calibre is rarely if ever available. Moreover, Santiniketan was the child of Gurudev's poetical inspiration. It had not been built according to a cut and dried plan. It had gradually grown. While Gurudev was there he served as

the living nexus between the various departments and activities of Santiniketan. They got naturally linked up through his all-enveloping and co-ordinating personality. What could be done to restore that inspiration? Gandhiji's reply was that Gurudev's could not be made to order. No single individual could take his place but they could all corporately represent his ideal if each one put the institution first in all things and himself last.

On the evening of the 19th December, the heads of the various departments met Gandhiji in an informal conference to place their difficulties before him and seek his guidance. Gandhiji asked them not to hesitate to tell him if the institution had fallen from the ideals which Gurudev had put before them. "Regard me as a blank slate. So far I have had only hearsay and hearsay has very little place in my life. Solid facts are what I want. Without a full knowledge of facts I shall be able to do little to help you."

Noticing some hesitation on their part he resumed: "It is not that you have nothing to say. That would mean that the institution is perfect. But nothing in this world is perfect. Speak to me freely about the shortcomings. Good things speak for themselves, not the bad things, at any rate, not to me."

Nanda Babu broke the ice. The number of students in his department had been steadily increasing. Kala-Bhavana had begun as a studio. But it had now become a teaching institute. Teaching and administrative work made heavy inroads upon his time and the art suffered. The chief difficulty was to find a suitable successor who would command the willing allegiance of his colleagues and at the same time worthily represent the spirit of the institution.

Several other difficulties were mentioned. Rathi Babu spoke about the finances. Kshiti Babu complained that youngmen of promise who came there for training were lured away by the prospect of distinction and remuneration when their training was complete. "Santiniketan has become like the proverbial crow's nest hatching cuckoo's eggs." Anil Babu complained that the university department of Visva-Bharati had quered their pitch. Shri Bibhutibhusan Gupta mentioned the complication arising from the admission of day scholars. Shri Krishna Kripalani voiced the dilemma of the whole group when he complained that they felt like the crew of a vessel without the helmsman. "We have no clear conception as to whither we are drifting, what we want to be."

After they had all finished Gandhiji began:

"I have followed every word of what you have said with the keenest interest and I have learned a lot from it. I do not propose to make detailed observations on what has been said or to give expression to all

that is welling up in me just now but shall confine myself to one or two remarks of a general character.

"As I listened while Nanda Babu and Kshiti Mohan Babu were speaking, I said to myself: 'Here is a real difficulty but it is a difficulty of our own making.' If a person conducts a big department he is expected to transmit what he stands for to some one who can be termed as his successor. Yet it is the dominant cry of these two stalwarts that they are unable to find a suitable successor for their respective departments. True, these are departments of a special character. I know these departments and I know too Gurudev's views about them. Speaking generally, may I venture to suggest that there is no difficulty but can be overcome by *tapascharya*? It is almost an untranslatable word, the nearest approach to its true meaning being perhaps 'single-minded devotion'. But it means much more than that. Whenever, in the course of my multifarious activities, I have been confronted with a difficulty of this character, this single-minded devotion has solved my difficulty in a manner which I had never expected. During my twenty long years in God-forsaken South Africa, where under circumstances of the worst kind conceivable I found my God, it was my invariable experience that the right helper appeared at the right moment.

"It is my conviction which I arrived at after a long and laborious struggle that Gurudev as a person was much superior to his works or even this institution where he soared and sang. He poured his whole soul into it and nurtured it with his life's blood and yet I dare say that his greatness was not fully expressed by it or through it. That is perhaps true of all great and good men—they are better and greater than their works. If, then, you are to represent that goodness or greatness for which Gurudev stands but which he could not express fully even through this institution, you can do it only through *tapascharya*.

"There is a remarkable string of verses in the Tulsi Ramayana to the effect that what is not possible through other means becomes possible through *tapascharya*. This is said with reference to Parvati. Narada had prophesied that she would have for her companion-in-life one who answered to the description of Shiva. If instead of Shiva those characteristics were met in the person of a rogue her life would be ruined. How to avert such a calamity was the problem and it is in that context that the verses to which I have referred come. I commend these verses to you for your careful perusal. Only you will have to strip them of their orthodoxy.

"Finances were mentioned by you in the course of discussion. I will plead with you to dismiss from your thoughts the word 'finance' altogether. I am convinced that lack of finances never represented a real difficulty to a sincere worker. Finances follow—they dog your footsteps if you represent

a real cause. Here, let me utter a warning. A worker may be real and yet the cause he represents may not be real. His handicap in that case will continue. There are, of course, seeming exceptions. The world is full of fools and successful rogues. But speaking of sincere men and women, it is my faith that if their cause is as worthy as their means, the handicap of finance need never deter them or damp their ardour. It is a big thing you have undertaken and in future you may have to undertake still bigger things and the question will be raised, 'What about the finances?' I would plead with you in that event not to waste a thought on finances and you will find that the difficulty lies somewhere else rather than in the lack of finances. Set it right and the finances will take care of themselves."

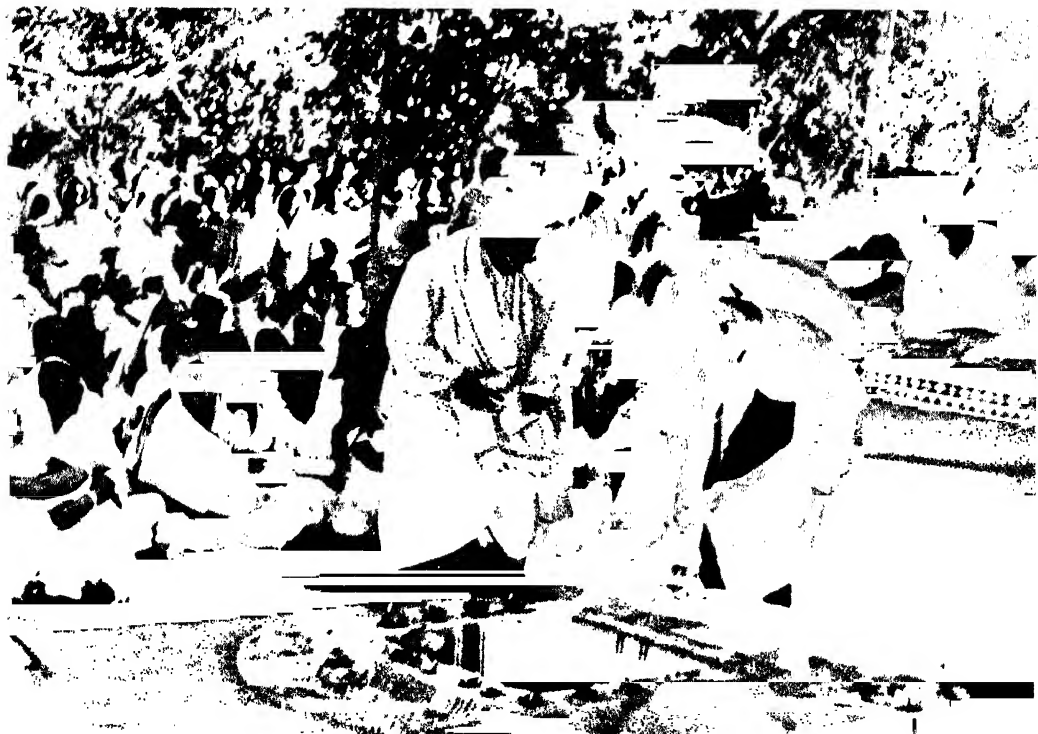
To Shri Bibhutibhushan Gupta Gandhiji said: "Yours is a common difficulty. You cannot ride two horses at the same time. If you mix day scholars with full-time students, the former will overshadow and spoil the training of the latter. Your institution was not designed for the mixture."

"Then it was said by Krishna Kripalani," continued Gandhiji, "that they did not know what they were aiming at or stood for, what the sum total of the energies of Santiniketan and Sriniketan signified. My answer is that the ideal before you is not to represent Bengal or even India; you have to represent the whole world. Gurudev's claim was not smaller than that. He stood for humanity as a whole. He could not do that unless he represented India with its destitute, dumb millions. That should be your aspiration as well. Unless you represent the mass mind of India you will not represent Gurudev as a man. You may represent him as a singer, as a painter, or as a great poet but you won't represent him, and history will say of Gurudev that his institution was a failure. I do not want history to give that verdict."

Rathi Babu had asked that Gandhiji should allot to Santiniketan a longer period of stay every year. "I agree," replied Gandhiji, "that if my claim that I am one of you is to be fully vindicated I ought to be here in your midst for a longer time. I would love to do so. But my future dispositions are in the hands of God."

The discussion was resumed on the next day when he had a meeting with the workers and members of the staff of the various departments. "I want to hear from your own lips what inspires you to be here and what are the difficulties that confront you," he told them, and with that prefatory remark invited questions. As some of them did not know Hindustani well or at all he gave the replies in English. But he warned them that the next time they met him they would have to speak in Hindustani, at any rate they would not find him speaking to them in any other tongue than Hindustani. Here are the questions and answers:





Q : Should Santiniketan allow itself to be drawn into political work?

Gandhiji : I have no difficulty in saying that Santiniketan and Visva-Bharati ought not to be mixed up with politics. Every institution has its limitations. This institution should set limitations upon itself unless it is to be cheap. When I say that Santiniketan should not get mixed up with politics, I do not mean that it should have no political ideal. Complete independence must be its ideal, as it is that of the country. But that very ideal would require it to keep out of the present-day political turmoil. I was asked this question when I was here thirty years ago and the reply I then gave was the same as I have given today. In fact it applies with even greater force today.

Q : In order to make Visva-Bharati really an international university, should we not try to increase the material resources of the university and provide greater facilities and ordinary comforts of life to attract scholars and research workers of outstanding merit from all over the country?

Gandhiji : By material resources I suppose you mean finance. Let me then say that your question is addressed to a person who does not swear by material resources. 'Material resources' is after all a comparative term. For instance, I do not go without food and clothing. In my own way I have tried—more than perhaps any other man—to increase the level of material resources of the average man in India. But it is my firm conviction that Visva-Bharati will fail to attract the right type of talent and scholarship if it relies on the strength of the material resources or material attractions that it can offer. Its attraction must be moral or ethical, or else it will become just one out of the many educational institutions in India. That was not what Gurudev lived and died for. I do not mean that creature comforts should not be provided to the staff and workers who work here. There are ample material comforts in evidence here already. If I stayed here longer and had my way they might be considerably reduced. As Visva-Bharati progresses and more and more gifts and donations begin to pour in, in due course it will be able to provide more attractions to scholars and research workers, if it wants to. But if I were asked for advice I would say: 'do not yield to this temptation'. Visva-Bharati must take its stand on the advancement of moral worth. If it does not stand for that, it is nothing worth.

Q : What must be done so that the institution might not lose its high moral appeal. What remedy do you suggest for it?

Gandhiji : Every one of you should understand the significance of moral worth. Moral worth is easily distinguished from material worth. The one leads to devotion to moral value, the other to Mammon worship. What distinguishes man from the four-footed beast is merely the recognition of moral worth, i.e., the greater the moral worth of a person the greater

his distinction. If you believe in this ideal, you should ask yourself why you are here and what you are doing.

Every worker must have, of course, food, clothing etc. for himself and his dependents. But you do not belong to Visva-Bharati merely because Visva-Bharati feeds, clothes and finds creature comforts for you. You belong to it because you cannot do otherwise, because your moral worth increases day by day by working for its ideals. Therefore, every defect that crops up, every difficulty that obstructs its working, will be found to be ultimately traceable to some defect in your outlook in regard to moral worth. I have been connected with many institutions for over sixty years and I have come to the conclusion that every difficulty in their working was traceable to a defect in the understanding of moral values.

Q : We are trying to serve villagers. We find that at every step our activity is blocked by the social environment in the villages. The joyless routine of life there, the stagnation and the incubus of evil social customs obstruct our efforts. Should we not work for the eradication of these before we can hope for success in our other activities, and if so how can it be done?

Gandhiji : Ever since I have come to India I have felt that social revolution is a much more difficult thing to achieve than the political revolution, by which I mean ending our present slavery under the British rule. There are some critics who say that India cannot attain her political and economic emancipation till we get social emancipation. I regard it as a snag and a conundrum set to puzzle us, because I have found that the absence of political emancipation retards even our efforts for bringing about social and economic emancipation. At the same time it is also true that without a social revolution we will not be able to leave India happier than when we were born. I can however indicate no royal road for bringing about a social revolution except that we should represent it in every detail of our own lives.

Force has been used to alter the structure of society in some countries. But I have purposely eliminated it from our consideration. So my advice to you is: 'Try again and again and never say that you are defeated. Do not get impatient and say, 'the people are no good'. Rather say, 'I am no good'. If the people do not respond within the time limit prescribed by you the failure is yours, not theirs. It is thankless and laborious work. But you do not expect thanks for your work. Work that is undertaken for love is no burden—it is pure joy.

Q : In an ashram does the introduction of salary system raise or degrade the ideal of the institution?

Gandhiji : I have no difficulty in saying that it makes no difference whether you pay a fixed salary or your expenses are paid for you. Both

methods can be tried. The danger to be guarded against is this: if you pay a man his bazar price you do not carry out the spirit of the Ashram. We should rather do without talent and ability, be it of the highest order, if it demands its bazar value. In other words, we should wait till talent is attracted to the institution, not for money but for something else for which the institution stands. Nor should you let the principle of "according to want" take you even beyond bazar values. Salary system in Visva-Bharati is not a thing to complain of. The difficulties to which you have referred cannot be removed by mere tinkering. You must find out and remove the causes which are at the root of the defects you have in mind.

Q : How can we make headway against cynicism or lack of faith that we find among the youngsters?

Gandhiji : I have a sigh of despair when you ask me that question. When you find that your pupils are without faith you should say to yourself: 'I am without faith.' I have found that again and again in my own experience. And each time the discovery has been like an invigorating bath for me. The Biblical saying 'remove the beam from thine own eye before ye point out the mote in thy neighbour's' is even more appropriate in the case of pupil and teacher. The pupil comes to you to find in you something infinitely better than himself. Rather than complain, 'Oh! he has no faith. How can I implant faith in him', it would be better far that you resigned from your job.

Q : The intellectual tradition of Gurudev is being fairly well maintained here but I am afraid that the idealism for which he stood does not find full scope. There must be something wrong in an organisation that leads to such a result. What is the remedy? Secondly, should our institution only work to make culture available to the man in the street? This is your ideal. At the same time should not there be a place where higher culture can be preserved for the initiated? This was Gurudev's ideal. Such an institution will necessarily be exclusive and for the select only. I am a follower both of yours and Gurudev's ideals and I am torn by the conflict between the two.

Gandhiji : To take the second question first, it is a reflection both on Gurudev and myself. I have found no real conflict between us. I started with a disposition to detect a conflict between Gurudev and myself but ended with the glorious discovery that there was none.

Regarding your first question, all I can say is that the feeling, 'I am all right but there is something wrong with the institution', betrays self-righteousness. It is a killing thing. When you feel within yourself that you are all right but everything around you is wrong, the conclusion which you should draw for yourself is that everything is all right but there is something wrong within you.

Gandhiji had allotted half an hour to the function. Just as he was preparing to leave, Shrinati Indira Devi asked a final question. "Is there not too much music and dancing here? Is there not the danger of the music of the voice drowning the music of life?" Gandhiji had no time to answer the question then. Much as he would have loved to prolong his stay in Santiniketan the mission which had brought him to Bengal peremptorily called him back to Calcutta. Reluctantly he took leave and boarded the car that was waiting for him. But his thoughts continued to linger on the scene he had left behind. From Calcutta he wrote answering Shrinati Indira Devi's question as also some other questions that had been posed but which he had not the time to answer.

"I have a suspicion that perhaps there is more of music than warranted by life, or I will put the thought in another way. The music of life is in danger of being lost in the music of the voice. Why not the music of the walk, of the march, of every movement of ours and of every activity? It was not an idle remark which I made at the Mandir service about the way in which boys and girls were sitting anyhow in the Mandir. I think our boys and girls should know how to walk, how to march, how to sit, how to eat, in short how to perform every function of life. That is my idea of music. So far as I know, Gurudev stood for all this in his own person."

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"Music in Santiniketan is charming, but has the professor there come to the conclusion that Bengali music is the last word in that direction? Has Hindustani music, i.e., music before and after the Muslim period, anything to give to the world of music? If it has, it should have its due place at Santiniketan. Indeed, I would go so far as to say that Western music which has made immense strides should also blend with the Indian. Visva-Bharati is conceived as a world university. This is merely a passing thought of a layman to be transmitted to the music master there."

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"I do not like preparing boys and girls for university examinations. Visva-Bharati is its own university. It ought not to be in need of a charter from any government. As it is, you are giving Visva-Bharati degrees side by side with preparing students for the chartered university. You have a high ideal to live for and live up to. University degrees are a lure to which you cannot afford to fall a prey. Concessions that Gurudev made

to weakness with impunity, Visva-Bharati without him cannot make. Concession to weakness began with the introduction of the orthodox matriculation examination. I was unable even then to reconcile myself to it and I do not know that we have gained anything by it. I am not now thinking at all in terms of non-co-operation. I am just now anxious for Santiniketan to represent the highest that Gurudev stood for."

• • •

"You will not have real rural reconstruction unless you begin with the basic craft, which is hand-spinning. Weavers' art without handspinning is a dead art. You know that I pleaded for it with Gurudev; at first in vain, later on he had begun to see what I was driving at. If you think that I have interpreted Gurudev aright in the matter of spinning, you will not hesitate to make Santiniketan hum with the music of the wheel."

Mahishadal,
Saturday, 29-12-'15.

PYARELAL.

Occasionally there appear in the arena of politics, makers of history, whose mental height is above the common level of humanity. They wield an instrument of power, which is almost physical in its compelling force and often relentless, exploiting the weakness in human nature—its greed, fear, or vanity. When Mahatma Gandhi came and opened up the path of freedom for India, he had no obvious medium of power in his hand, no overwhelming authority of coercion. The influence which emanated from his personality was ineffable, like music, like beauty. Its claim upon others was great because of its revelation of a spontaneous self-giving. This is the reason why our people have hardly ever laid emphasis upon his natural cleverness in manipulating recalcitrant facts. They have rather dwelt upon the truth which shines through his character in lucid simplicity. This is why, though his realm of activity lies in practical politics, peoples' minds have been struck by the analogy of his character with that of the great masters, whose spiritual inspiration comprehends and yet transcends all varied manifestations of humanity, and makes the face of wordliness turn to the light that comes from the eternal source of wisdom

RABINDRANATH TAGORE.

CHRISTMAS ADDRESS

BY MARJORIE SYKES

When we celebrate in this ashram some great religious leader of the world, the speaker of the day has a dual responsibility: first, to recall to you the achievements of the leader's life and teaching, secondly, to show the relevance of that life and teaching to our own experience and needs.

Let me therefore recall to you some of the features of the life of Jesus the Christ. He was born and brought up in a poor but respectable craftsman's family, in a little market town in some ways not unlike Bolpur; for Nazareth, though a 'city' with certain rights of municipal self-government, was rooted in the village soil. Available evidence all goes to show that for something like twenty years he must have shouldered the responsibility for the support of a widowed mother and a large family of younger brothers and sisters by work as a country carpenter. When such a man spoke of labour and poverty, therefore, he spoke of what he intimately knew.

Throughout Jesus' boyhood and manhood, the whole of Palestine particularly in the district of Galilee, was seething with political unrest. The Jews bitterly resented the Roman imperialism to which they were subject, and a stern and oppressive rule maintained by violence led again and again to outbreaks of violence in which patriotic zeal was inseparably intertwined with religious fanaticism. Two such violent rebellions had occurred in Jesus' boyhood in his own neighbourhood; he had seen a city only three miles away burnt down in revenge, and the crucifixion of hundreds of young men, some of whom must have been personally known to him, on the roadsides of their native land. Jesus did not teach the power of non-violence and love, and call men to "take up their cross", from a sheltered ignorance of the passions of the world, but from the very heart of conflict such as this.

We know in outline at least the tale of his public life—the early partnership with John the Baptist in the proclamation of the Kingdom of God, the wonderful teaching tours through the villages of Galilee, the radiant power to heal body and spirit alike, the eager hungering crowds, the fury of religious and political discussion which his personality awoke. We can watch the hardening hostility from the vested interests of Jewish politics and religion, towards a prophet before whose passionate humanity the barriers of ceremonial observance, of creed and of nationality were all broken down. We know how it culminated in the trial and execution of Jesus on a trumped-up political charge, amid scenes in which the helpless and dying prisoner, by sheer splendour of courage and faith, was the real master of the situation.

In the lovely story of the birth of Jesus the angels proclaimed "good news for all peoples". In the words of a great seventeenth-century Christian, George Fox, "The Power of God, it is the good news; and ye who have received the Power of God, have received the good news." The Power of God in the life of a village carpenter, in an obscure Roman province two thousand years ago, has made that life for all time a supreme inspiration for men, "good news" for all who in our own day look in helpless frustration on the triumph of violence and wrong. For the message and meaning of Jesus is that through us too, if we will accept the stern yet tender conditions, may flow the living Power of the Living God for the healing of the world.

NEWS AND NOTES

As usual, staff and students of the various departments went out in different batches for their annual excursion. The Patha-Bhavana batch went to Hazaribagh, Siksha-Bhavana batch to Ghatsila, Sangita-Bhavana batch to Rajghat and Kala-Bhavana batch to Kharagpur-Monghyr. Another small party headed by Rathindranath Tagore went to Bhimbundh. All the batches returned to the asrama in time for the new year session, refreshed in body and spirit. These excursions are an important feature of our extra-curricular activities and add to a great extent to the zest of life here.

• • •

Prizes instituted in the name and memory of some of the deceased adhyapakas of Santiniketan were distributed to the following students of the Patha-Bhavana at a especial ceremony arranged for the occasion :

Ajit Kumar Chakravarty Prize for English—Dwipendranath Datta.

Jagadananda Roy Prize for Mathematics—Kalyan Das Gupta.

Nepalchandra Roy Prize for History—Barendramohan Sen.

The occasion was utilised for a music competition among the Patha-Bhavana students for deciding the award of Dinendranath Tagore Prize for music. This prize went to Amit Mitra of 3rd group.

Jnanendranath Chattopadhyaya, a former adhyapaka, presided over the prize-giving ceremony and spoke on the life and work of his co-workers in whose memory the prizes were awarded.

• • •

Krishna R. Kripalani, Adhyaksha, Rabindra-Bhavana and Editor, Visva-Bharati Quarterly is shortly proceeding on a year's leave to Allahabad. He will take up his new duties in connection with the developing and re-organisation of the A. I. C. C. office at Allahabad from February 1, 1946.

• • •

We offer on behalf of the Visva-Bharati our reverent tribute to the memory of Sir William Jones, the Founder and first President of the Royal Asiatic Society of Bengal, whose bi-centenary was celebrated by the Society some time ago.

To mark the occasion we presented a full set of the works of the Pratisthata-Acharya to the Society.

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Thirty volumes being the complete set of *Encyclopædia Americana* have been received as gift from the Department of State, U. S. A. by our General Library.

As deputed by the Visva-Bharati the following adhyapakas attended and addressed the Conferences noted against their names :

Dhanapati Bagh of Patha-Bhavana--XXI Session of All-India Educational Conference held at Madras.

Khagendranath Bhattacharya of Siksha-Bhavana--All-India Economic Conference held at Lahore.

Prabhat Kumar Mukherji, Librarian, General Library--All-India Library Conference held at Baroda.

The following donations were received during December, 1945 :

<i>For Extension of Cheena-Bhavana Buildings, etc.</i>					Rs.
From H. E. Generalissimo Chiang Kai-Shek	...	...	...	...	20,000
<i>For instituting Annual Prizes in the Patha-Bhavana.</i>					
From Treasurer, Asramika Sangha (in three 6% Interest free					
Debentures	...	...	...	...	3,000
From Treasurer, Asramika Sangha (for annual prizes for 1945)					120
<i>For General Fund.</i>					
Proceeds of performances, etc. in Bombay (through Sj. Nikhil					
Ghose, Secretary)	...	...	...	...	9,570
<i>For Deenabandhu-Bhavana.</i>					
From Mr. M. Wigan	...	...	...	...	30
„ Mrs. Sarin	...	...	...	...	100
„ Anonymous donor	...	...	...	...	20
<i>For Deenabandhu Andrews Memorial Fund.</i>					
From Sj. L. M. Kundu	...	...	...	...	20

The following members were elected during January, 1946 :

Life Member : Kashinath D. Paranjape.

Ordinary Members : Amarendranath Sarkar, Indra Kumar Ghosh-Roy, Kantilal Ugarchand Parikh, Mufazzal Haider Chaudhury, Sm. Pusparanee Ghosh, Anjali Sarkar, Jyotirmoyee Debi, Shaibalkumar Gupta, Sukhamoy Chatterji, Samarendra Sen, Bhupendranath Goon and Sisir Kumar Ghose.

Where the ~~eyes~~ is without fear
and the head is held high;
Where Knowledge is free;
Where the world has not been broken up
into fragments by narrow domestic walls;
Where words come out from the depth of truth;
Where ~~interest~~ striving stretches its arms
towards perfection;
Where the clear stream of reason
has not lost its way
into the dreary desert sand of dead habit;
Where the mind is led forward by thee,
into ever widening thought and action
Into that heaven of freedom, my Father,
let my country awake.

Rabindranath Tagore



ROLLAND and TAGORE

Letters of Romain Rolland to Rabindranath

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Volume XV, No. 9

MARCH, 1946

ANNAS FOUR

PANDIT JAWAHARLAL NEHRU AT SANTINIKETAN.

"It did not require any insistence on your part to bring me here ; for the pull of Santiniketan and Visva-Bharati is strong, and whether I come here frequently or not, often my thoughts come here". With these words Pandit Jawaharlal Nehru prefaced his address at the Annual General Meeting of the Visva-Bharati which was he'd at Amrakunja on December 23.

Pandit Jawaharlal is no stranger to Santiniketan. His early visits, and notably the one he paid in the company of his wife several years ago when Gurudeva was there to receive and bless the couple, are fresh in the memory of many of us in the asrama. For a few years his daughter Indira, then a student of the Visva-Bharati, provided a personal link. Panditji has always kept up his active interest in the work of the Visva-Bharati. He performed the opening of the Cheena-Bhavana *in absentia* and of the Hindi-Bhavana in person. It was only the other day that he came to Santiniketan escorting his eminent friends Marshal and Madame Chiang Kai-Shek. That was in the early part of 1942. The brief years that intervene between then and now have witnessed many a far-reaching change, but Panditji's interest in Santiniketan continues to be as real as before. It has become deeper since the passing away of Gurudeva. He is at present a Pradhana of the Visva-Bharati and he addressed the Parishat this time in that capacity.

The following is a report of the address :

"During the last six months I have been thinking of coming here. But various happenings prevented me from doing so. Curiously enough on this occasion when I was especially invited to come here and preside over this gathering there was a feeling of hesitancy in me, not at the thought of coming here—which of course I welcome—but rather at the thought of presiding over this gathering. For I feel hesitant as to whether I am entitled in any way to speak on the ideals which Santiniketan and Visva-Bharati embody. But, in any case, that was not reason enough not to come and the other pull being very strong as well as the pull of your affection, I came.

Three weeks ago I came to Bengal and in between I went to Assam.

During these three weeks I had a strenuous time and I may tell you that during this time the first occasion when I have had a little rest and peace of mind, was since 1 A.M. this morning. This brief night has refreshed and calmed me. That in itself was a reminder of what Santiniketan means to me. All manner of memories come back to me this morning, memories of Gurudeva, of my previous visits to Santiniketan and of all that Santiniketan and Visva-Bharati stand for.

It seems to me that it is not possible for the Visva-Bharati to provide an answer to all the life's problems. It is enough that it at least attempts to solve what happen to be some of the major problems not only of India but of our age. There may be a difference of opinion as to what these major problems are. There are three such problems about which most of us will agree.

Foremost among these problems is the relative importance of Nationalism and Internationalism. Now it is obvious that Nationalism unconnected with any wider concept is narrow in itself. It is also obvious that without Nationalism we are rootless. On the other hand, Internationalism is not only good but essential to the world to-day. And yet some kind of vague Internationalism without definite contacts and bonds with Nationalism is liable to degenerate into an airy nothing. The problem is how to combine these two concepts, how to solve the apparent conflict between the two.

For many years past there has been growing contact between the different nations, because life's activities have tended that way with the growth not only of rapid communications, but with the growth of almost everything that we see around us to-day. People have begun to think that Nationalism is fading, giving place to Internationalism. We see Internationalism in its many aspects in the activities of what I may call the proletarian elements of the world. On the other side, we have seen Internationalism developing perhaps more concretely, though with less shouting, in the realm of finance, trade and commerce ; and in between we have noticed its growth in the development of science, in the new commerce of ideas and in so many ordinary things like the radio, the cinema etc. which meet us at every turn of the road.

So, people have begun to think that Internationalism is obviously the thing of the future. There is a great deal of truth in this. And yet, whenever crises have come in the affairs of men, Nationalism has become dominant immediately. One of the obvious lessons of World War II is that when people are deeply stirred, they turn to Nationalism and forget all about Internationalism. Every country that was involved in this crisis became intensely nationalistic. Even those proletarian elements who thought and resolved in terms of internationalism and workers of the world holding together against other elements exploiting and oppressing them, became perhaps more nationalistic than the rest.

So, I suppose one of the major problems of the age is how to fit in these two conceptions. Nationalism obviously is something that lies deep down in human nature, we cannot uproot it without cutting ourselves adrift from those deep moorings represented by all that is past, all that we are and have been. But why should Nationalism come into conflict with Internationalism ? Why should not they meet on a common plane ? Life at Santiniketan is an attempt to answer that question. It may be that you are groping towards a proper answer. What is important is that you are trying deliberately to find a proper answer and in a measure have succeeded in the attempt. That in itself is an achievement.

Another problem of the age is the proper integration of the old with the new. We belong to the old and the past, or rather, it would be more correct to say that the past belongs to us. And yet we are of the present and have to look forward for tomorrow. It is extraordinary how many of us, who live in the present, live wrapped up in the past. Now, the past is not enough, although it is an absolutely essential foundation for the present. Man's life changes as everything changes in this world from day to day and hour to hour. But curiously enough the human mind cannot very often keep pace with the progress of events. Almost always there is a lag and the mind remains tied up in the face of changes all around. Most probably this is one of the causes for lack of integration and for many of the conflicts that face us today. While holding to all that is worth holding on in the past we must continue to understand the changes of the present and to fit ourselves for the future. In ancient countries like India and China with their hoary cultural tradition which at once inspires and pulls us back, the necessity for a proper integration of the past with the present and the future, becomes all the more urgent.

The third problem that faces us is the necessity for integration between the outer life of man and his inner life. It is obvious that the lack of this integration leads to all sorts of problems and complexes. Seldom has life lacked so much in poise as it does today. We may be able to develop external equilibrium but few people in our time can command an inner poise. Unless there is harmony between the outer and the inner life of man, he remains a battleground of complexes most of the time.

It seems to me that the Visva-Bharati tackles all these problems and tries to solve them in some way or other. Perfect and ideal solution of those problems may be difficult and perhaps impossible. But it is something that fills one with hope to see that there should be a place where at least an attempt is being made to think of these problems, to consider them and to solve them to the best of one's ability. How far you have succeeded is for you to judge. But the fact that you have become symbols and emblems of those who try to solve these

problems, is in itself a measure of the achievement of the Visva-Bharati. It is not for me to say anything of the inspiration of Gurudeva here, because the whole place is full of him. Since I came here last, three and a half years ago, you have grown and you will continue to grow. Your funds have increased, fine buildings are being erected, your activities are being extended in every direction. This is very pleasing indeed. But the real question that one confronts is not so much whether there are more buildings, but how far those ideals of Gurudeva you stand for, flourish here in their vibrant reality. It is always a little difficult when a towering and dominant personality is removed from our midst, to keep close to those ideals which he represented. Nevertheless it is a measure of the greatness of the individual when his influence continues and I have no doubt that Gurudeva's influence will continue in the Visva-Bharati for ages to come.

To me this place is not a mere replica of the educational institutions in this country or elsewhere in the world. There are other places with far finer buildings and far greater resources. But this place has a character of its own. I would rather like that you hold your convocation in this mango-grove than in some lordly senate hall where people foolishly ape pompous western ways.

It is good to have come here even for a brief while. It is good especially for a person like me who leads a curious and abnormal life—a life not to my liking but to which some kind of fate pulls me. But perhaps even when I am rushing about from here to there, talking when I would rather be silent, the memory of Santiniketan comes back like a fresh breeze that cools the mind. Santiniketan has always remained for me a haven of peace—an oasis in the desert of political existence.

To those students who have received their degree to-day I would only say that you have just now participated in a very beautiful ceremony performed in a beautiful way. I hope you will remember the ideals inculcated in you and the pledge that you have taken. Now that you are to go out into the world, it will be your duty to carry the message of Gurudeva and Visva-Bharati and in some measure to represent his spirit and the ideals of Santiniketan."

Panditji went through a busy programme during his brief twelve hours' stay at Santiniketan. He addressed the Varshika Parishat in the morning of Dec. 23 and later in the afternoon he presided over the Annual General Assembly of the Sino-Indian Cultural Society. In between he met the members of the Hindi Samaj and held an informal discussion with them on a common language for India. And yet in the midst of these engagements Panditji made time to walk through the mela grounds and, what is more, to ride the merry-go-round.

The following is a report of his presidential address at the General Assembly of the Sino-Indian Society :

"It was, I think, eight and a half years ago that Prof. Tan Yun-Shan asked me to come here to open the Cheena-Bhavana. I gladly agreed but a very unusual thing happened on the day of my starting. I fell suddenly ill and was unable to come and had to be content with sending a message with my daughter, Indira. The last occasion I visited the Cheena-Bhavana was when I came here in the company of the illustrious leader of China, Generalissimo Chiang Kai-Shek.

I am very happy today to be able to participate in the meeting of the Sino-Indian Cultural Society. I have listened with pleasure and attention to the report of your activities. And yet I have felt how much more could be done in respect of increasing the contact between China and India having due regard to the numerous bonds that bind these two vast countries. Like all members of your Society I am anxious to develop all manner of contact, cultural and otherwise between them, both intensively and extensively. I would like to see branches of the Society in a large number of places in India and China so that its activities might extend beyond a few specialists, to the common man in both the countries.

Perhaps the conditions created by the war during the last five or six years have come in the way of developing this contact as they have come in the way of much else. And yet the war has certainly brought us nearer and closer to China than ever before both physically and psychologically. The war has made China look to the west of her rather than to the east of her. The centre of activities of China came nearer to India with the development of communications by road and air. Today it is possible to be in the heart of China after a brief day's journey. All these factors, which might have taken place in course of time but which have been expedited by the war, have led to the closest association and approximation between China and India. That association should have a greater and wider effect on the public mind rather than be limited to our small society of experts specialising in research. By that I do not mean to say that their work is without value. The scholars can do much by way of guiding popular enthusiasm, by providing data for them and by canalising their feelings.

It seems obvious to me that in the future India and China will necessarily come nearer to each other. By that I do not mean mere continuation of the ancient bonds, although they will of course be there. Taking an objective view of the world situation as it seems to develop, it seems inevitable that in their own interest, China, India and some other countries of South East Asia will have to hang together and develop together not only culturally but economically as well, through the contacts of trade and commerce. They will not be able otherwise effectively to resist the aggression of the so-called Western powers. Mutual contact and agreement are essential for their self-preservation.

The tempo of the world changes rapidly today and it is foolish to prophesy

anything. But one thing is patent to everybody and that is that although the war has just ended, even now we see signs of trouble and conflict. Even among the victors of this war there are already dark hints of further wars on a far more extensive scale.

Whether another war is likely or not I cannot say. But nobody can ignore the possibility of such a thing happening. We should put our own house in order before that fear materializes. India and China which might have played a different part in world affairs are passing through some kind of turmoil today. In China it has taken the obvious course of a civil war and in India the trouble is deep-seated. These differences among our own people result in a certain weakening of our ability to influence the world which is extremely unfortunate. Now that hostilities have ceased in the Pacific Theatre, India and China should have had the privilege of directing the future course of events. Instead we have helplessly to watch things happening which are not only injurious and detrimental to our interest but which are positively hateful. It is hateful to think of the recent events in South East Asia.

Things would certainly have improved if China could take a hand in the South East Asia affairs. China undoubtedly is one of the principal powers of the world today. Naturally therefore many eastern countries look up to China today with the hope that she should give a lead in Asian affairs, that she should play as vital a role in peace as she has done during the eight years of war. It is therefore a matter of deep anguish for many of us who think of China that there should be so much internal trouble there at the present moment. You have rightly passed a resolution congratulating China. What she did and what she passed through during these eight years is something which is difficult for us even to imagine. The sufferings the Chinese have undergone and the heroic courage they have shown are something unparalleled. It is right therefore that we should congratulate them and send our best wishes to the great leaders of the Chinese people and notably to Generalissimo Chiang Kai-Shek. In the midst of a great deal of civil conflict in China I do not think there is anybody who challenges the right of the Generalissimo to be the leader of China. Even those critics who might differ from him have to acknowledge that in the present circumstances he is the only possible leader, the one man to lead China out of chaos and confusion. It is right that you should wish him success in his attempt at uniting the different elements in China.

Let us hope that the present state of affairs in China will end soon and give place to a strong feeling of unity and solidarity. A strong and united China and a strong and united India must come close to each other. Their amity and friendship will not only lead to their mutual benefit but will also benefit the world at large. There are in China and India certain elements and

traditions which the West does not have, elements which are essential for world equilibrium.

However that may be one thing seems to be dead certain and that is this : There is going to be no equilibrium in this world unless there is equilibrium in India, China and South East Asia. There is not going to be harmony or peace even for a short time and much less for a long time, unless the problems of Asia are settled satisfactorily, unless the aggression and interference by Western countries in Asian affairs cease once for all.

Tremendous power has been unleashed in the closing stages of the war by the Atom Bomb. It may be that this discovery relating to atomic energy may give such resources for physical might to certain nations that they might ignore with impunity the claims of other nations. It may be that success in the last war has made some nations feel that they have no obstacles left and they can do whatever they like with the rest of the world. But I imagine that if such be their feeling they will very soon find that they are exceedingly mistaken. Whatever the atomic energy might or might not do, even this mighty source of power is not going to enable the countries who possess it to go on imposing their will on the countries of Asia for all time to come.

Those who desire peace for the world must know once for all that there can be no equilibrium or stability for either the East or the West unless all aggression, all imperialist domination, all forced interference in other country's affairs end completely. This is the lesson which the East still has to teach the West, which China and India have to teach, and it is this lesson which your Society has to teach as well if it is to live up to its ideals worthily.

AN ADDRESS BY SAROJINI NAIDU.

I am fully conscious of the honour you have done me by electing me as the Vice-President of one the greatest institutions, in the place left vacant by one of the most devoted followers of Gurudeva, Rev. C. F. Andrews.

That you have given this honour to a person who has no academic degree is, to my mind, a significant fact. I take it to mean that you believe Education to be much more than mere book-learning. Your great founder never had any degrees and yet he was one of the earliest to have a true perspective and a real vision of what true education should be.

He saw the vision of a creative education in which the mind is enriched with all the achievements of a bygone era, and is yet vitally correlated with all finest aspirations of the modern era, a vision of education firmly rooted in the undying traditions of this ancient land and yet blossoming, fruiting and sending forth its branches to catch the light of each new dawn. In the ideal of education he held out before us, the present became a legacy of all that was finest in the past and culture a common heritage for the whole human race bound together by a common pursuit of Truth.

Tagore was utterly against that deadly exclusiveness which false nationalism breeds. He had that international vision which sees the world united through culture and it was he who bequeathed to us the benediction of an ideal of human fellowship in a world torn with divisions and dissensions.

We are here to give a concrete shape to the dream of a great mind which saw life steady and saw it whole. If we are unable to do so, we shall have wasted the heritage he has left us. We do not want the Visva-Bharati to be just one more mill of learning.

Surely we do not want to divide life into narrow compartments and separate it from education. True education should be organic in itself and fully integrated with life in all its completeness.

You are in a sheltered place. But does that mean that you are far removed from the currents and winds of the outer world? If your sheltered position should raise walls round you, I would consider your education incomplete.

What the Visva-Bharati aims to give you is not knowledge but culture. It wants to help that international mind to emerge, a mind that is truly national because it can give to the others its best and therefore can claim from others their best, a mind, moreover which is able to see the interbondage between country and country and race and race.

True education should endow you with that power of judgment to take a correct perspective of world events.

It should strengthen you with that power of knowledge to be master of circumstances. It should teach you how to stand absolutely steadfast on your feet. In the midst of the greatest storms, Tagore would have liked you to stand

firm like a lighthouse on the rock, guiding the battered and broken ships to the haven of safety. It is a wonderful function to be able to help your fellowmen in the darkest hours of need. I too want the students of this institution to grow up as such, calm of purpose, steadfast in their object—each one a lamp to guide the benighted travellers fumbling in the dark.

Let us now proceed to take a perspective of the problems that face us in India. The foremost of these, of course, is our struggle to win our birth right of freedom. We are fortunate in having Gandhiji for our leader in this fight. Young men with their natural admiration for prowess and heroism, must very often question themselves as to how they can reconcile themselves to the avowed creed of non-violence and how it might bring us freedom.

It will be superfluous to dilate on the evils of violence. Through violence no enduring good can come, violence only breeds hatred. It is like a cancer in the life of a nation. Should we rather have the concentrated and bottled-up hatred lying in some diabolic laboratory, or, should we rather submit ourselves to the discipline of Gandhiji's gospel?

It is the quality of courage which should be the deciding factor in a fight. I can tell you that non-violence demands the highest courage and heroism, sacrifice and self-control. Apart from this, you must also remember that Ahimsa is in the traditional spirit of India, a spirit which keeps us proud in the very midst of our abjection.

I know there are many who seem to detect a disparity between the Congress creed of non-violence and its defence of the I. N. A. officers and men. Personally speaking, I consider them a band of brave young men who felt an upsurge of desire to free India from her subjection and exploitation by foreign rule. If I were asked to choose three sons, I would unhesitatingly choose Shah Nawaz Sehgal and Dhillon. They stood for a great cause. They achieved what we have failed to achieve so far, the unity of Indians. Whether they were violent or non-violent, that is no concern of ours. Freedom was their objective and if they acted nobly according to their judgment and conscience towards that end—that should be the measure wherewith to measure them. They should be judged rather by their own standards than by the standard of anyone else. Whatever be the results of the I. N. A. trials, one significant fact will remain—in their fight for India's freedom they achieved the unity of Indians. They realised that freedom for India must mean freedom for the least and the poorest of us. They did not believe in that time-worn foreign myth that India cannot have her freedom because her sons are divided among themselves.

The British, having sedulously created these divisions during the last hundred years or so, consider this to be reason enough for not wanting to quit. It suits them to look down upon the Indian National Congress as a partisan

body striving for power for itself. As long as Indians have freedom, we do not care 'tuppence' for who holds the power; for, I know that with freedom will come freedom's gift of a feeling of solidarity and a sense of dignity. Once we are called upon to give a good show before the world as free men, there will be no power to divide us.

This is a sphere in which students of this institution, which the Poet wanted to place above all castes and creeds, can play a decisive role. You can become a great reconciling element distributed all over India. You can tell her people that slaves have no castes, no creeds, and that it is not a matter of pride for us that bound by our common slavery we do not fight for our common freedom.

As a Vice-President of the Visva-Bharati, it is my earnest desire, nay injunction, that you who have received the benediction of being inspired by Rabindranath, you who have shared his visions and dreams, surrounded as you are by his living and watchful presence, should never allow narrow considerations to divide you from your brother. You should always be ready to stretch your hands to your brother who may need your help.

And how best can you do so? Not by shouting slogans certainly. Instead of shouting 'Quit India' in an empty-headed fashion and wasting your time and energy, you should prepare from now to take up the Quit India vacancies. That means hard work, that means correlating your studies to life, that means preparing for the administration of a very vast country with very vast problems.

Conserve your energy therefore to better purpose. We certainly do not want our enthusiasms to run waste. We want to canalise them and harness them in our all-out fight for freedom. You must study and study well, for knowledge is power and power is a step to national freedom. It is for you to be the vanguard in your country's service, to mobilise her unified diversity and to work steadily for her renaissance. From where else would come the cultural and artistic renaissance of India, if not from Santiniketan where the godlike genius of Rabindranath expressed the spirit of India in myriad forms of beauty?

He raised the prestige of India, as no one else has done. It is through him that we have taken our place of honour in the comity of nations.

In the final summing up, let me tell you, what matters is not how great has been your contribution, but how true has been your contribution. Let the brooding soul of Rabindranath watch upon you and bless you, may his spirit inspire you to march forward as torch-bearers of freedom, now and for ever more."

In a message given prior to her departure Mrs. Naidu said :

"I was enchanted once again with the gracious and creative life all around me which make the institution so special and so different from the usual centres of education. Beauty has an integral part in the community life of Santiniketan as it should have, but, alas, does not have, in the usual routine school and college and places of instruction.

The spirit and ideals of the Poet are being transmuted into practice in all the varied interests and avocations that make up the total of the Santiniketan programme. The touch of beauty kindles the hearts and imaginations of the young generations and enriches their existence for all times.

Herein lies the unique distinction of this beautiful place that educates boys and girls to live in 'the Whole, the Beautiful, the Good' a complete conception of life at its fullest."

LECTURES ON INDO-CHINA.

Mr. Paul Levy, the Director of the Ethnological Survey of Indo-China and the General Secretary of the French School of Far-Eastern Studies (Ecole Francaise d'Extreme-Orient) at Hanoi, during his visit at Santiniketan, in the early part of February, delivered three lectures on the latest archaeological discoveries in Indo-China and also on the Indo-Chinese racial problems. The lectures were illustrated by lantern slides. In the course of archaeological explorations in the lower Mekong valley, the site of an old city at Oc-Eo (Longxuyen) in Cochinchina has been discovered not far from the gulf of Siam. The excavations made on the spot have brought to light—terra-cotta objects, ornaments of gold and silver bearing Brahmi inscriptions, and Roman medallions. The site is, according to Levy, one of the oldest in Indo-China and might go back to the period of first Indian colonisation of Cambodia. The work of excavation when completed will bring to light important materials bearing on the history of the early Hinduisation of the peninsula.

The early history of Indo-China is inseparably connected with the ancient history of India. The process of the Hinduisation of Indo-China and Insulinidia has been the same as that within the four corners of India itself. The wave of cultural expansion that flooded southern and eastern India also reached other countries beyond the sea. Mr. Levy explained and illustrated in his lectures this process of Hinduising the Far Eastern Countries.

While dealing with the racial problem of Indo-China Mr. Levy described the different races now occupying Indo-China, their cultural affiliations and social and religious institutions. He also spoke on the activities of the *Indo-Chinese Institute for the Study of Man*. The Institute founded only 8 years ago has put in an enormous mass of work with the help of trained Indo-Chinese and French anthropologists. The Institute has been doing in the field of Anthropology what the French School of Far-Eastern Studies has been doing in the field of archaeology during the last fifty years.

Mlle. Suzanne Karpeles, who has long been associated with the Visva-Bharati, delivered a lecture on the Buddhist revivalist movement in Indo-China, specially in Cambodia and Laos. Buddhism of the southern school (Theravada) is the state religion of these two Indo-Chinese kingdoms and the Pali canon is the sacred literature of the two countries. Mlle Karpeles described the activities on the part of the two states during the last twenty years to carry the teachings of the religion in their purest form to the remotest village. For this purpose a critical edition of the Pali Tripitaka has been published with Cambodian translations. Pali schools and colleges have been founded and circulating libraries introduced. Suitable arrangements for broadcasting have also been made. In short nothing is being left undone in order to place the state religion on a really sound and solid foundation.

SRINIKETAN ANNIVERSARY.

The twentyfourth anniversary of the founding of the Rural Reconstruction Institute was duly celebrated at Sriniketan on February 6. Mr. Horace G. Alexander of the Society of Friends presided over the function.

Rathindranath Tagore, Sriniketan-Sachiva outlined in his address the events and circumstances that led Gurudeva to take up village work so early in his life. Gurudeva very clearly visualised that the village community was the cradle for renascent India and that the real field for national work lay in the villages. He aimed at bringing the city and the village together and so to create that consciousness of unity without which our struggle for national freedom became meaningless. The then political leaders of India turned a deaf ear to the impassioned appeal made by Gurudeva at the Pabna Conference. When he began his work of rural reconstruction more than forty years ago, in Shelida and Potisar, he was practically alone in the field. Thus, in a sense, the foundation of Sriniketan was laid even before the institute had a local habitation and a name.

Rathindranath Tagore read out extracts from an address given by Gurudeva more than thirty years ago. The address enunciated in clear terms that gospel of self-help which Gurudeva was never tired of repeating. He exhorted the villager on the one hand to place his full faith in his power to help himself, and on the other, he enjoined the rural worker to rouse this spirit of self-help and co-operation in the villager.

Mr. Horace G. Alexander then addressed the gathering as follows :

"I count it a great honour to be asked to address you this morning. It is nearly twenty years since I first visited Sriniketan. On that occasion Deenabandhu C. F. Andrews was my guide. Soon after that he persuaded my friends Harry and Rebecca Timbres from America to come and work here. Last summer I visited Rebecca Timbres in her home in America, and she asked me many questions about the work here, in which she is still keenly interested.

"When I was last in Bengal, you were in the midst of the terrible famine of 1943. Indeed, I travelled to England as quickly as possible because I wanted to press the needs of Bengal on the attention of the Government and people of England. At that time England was in the midst of her ordeal of war, and the enemy was raining bombs on our English cities night after night. Yet there were thousands of people all over England who in the midst of their sufferings responded to India's appeal for help. One of the big London newspapers opened a public fund. Among the thousands of letters enclosing subscriptions I remember one that said, "My wife and I are old age pensioners. We know what it is like to be hungry. So we send our pensions for this week (£ 1) for the hungry people of India."

"Today I have just returned to India from Europe. Although Bengal

seems to be in a better plight than it was in 1943, the news from South India leads us to fear that further suffering lies ahead for India. But in spite of India's great need I would remind you also of the present state of Europe. At this moment in the freezing cold of Europe there are millions of unfortunate men, women and children without homes, without fuel without food, dying of starvation. Why ? Because of the devastation left by war. War has destroyed men's homes, it has destroyed the cattle, it has destroyed the transport, the shipping. Today famine is a world problem. We can only solve it if we all help one another.

"Four years ago Mahatma Gandhi was warning India that there would be famine unless each man shared his surplus with his neighbour. Today we can extend this from India to the world. As Gurudeva constantly reminded us, the nations of the world need one another, they must learn to be friends, not enemies. And this world of friendly nations must be a world of prosperous nations each having a soundly based economy. We all depend on those who give us our daily bread. Here in Sriniketan you are helping to solve the rural problem of India. You are showing here how those who produce our daily bread can enter into the heritage of free men. A free India will, I am sure, seek to build its national life on the economic freedom of the masses ; and it will make its own unique contribution towards human freedom in all the world : a free India must help the world to become free from want and free from fear."

A large number of villagers attended the meeting. Dr. Amiya Chakravarty gave a running translation of Mr. Alexander's speech for their benefit. Prominent among those present were Mr. J. N. Talukdar, I. C. S., Miss. Agatha Harrison, Mr. S. N. Ray, I. C. S., Mlle. Suzanne Karpeles, Dr. Satyaban Roy, Dr. Sudhir Sen and others.

Miss Agatha Harrison performed the opening ceremony of the annual exhibition and fair held on the occasion. She addressed a few words to express her happiness "to have been able to come to the place which is C. F. Andrew's home in India". She made a reference to the Deenabandhu Memorial plans which envisage fellowship between India and the West as a memorial to "this great interpreter". "I see Santiniketan and Sriniketan", she said, "as growing into something that the world needs very much, for, is not the Visva-Bharati a place that welcomes the world to its heart."

NEWS AND NOTES.

We are happy to report that our Achayadeva returned to the asrama on January 25 after an absence of more than two years. Although he is not fully restored to health and is unable to move about as freely as before, he continues to take a keen interest in the activities of the institution. His presence amongst us is a blessing and an inspiration. We pray for his sound health and long life.

...

The fortyfirst death anniversary the death of Maharshi Debendranath Tagore, was observed here with due solemnity on Januray 20. There was a divine service in the morning when Pandit Kshitimohan Sen expounded the message embodied in the life and activities of Marharshideva.

Rathindranath Tagore addressed a meeting held on the same occasion at the Sadharan Brahmo Samaj Hall in Calcutta.

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Rathindranath Tagore conducted the special mandir service at Santiniketan on January 25 on the occasion of Maghosava. Srijukta Indira Devi read out an address on the significance of Maghotsava from the writings of Gurudeva.

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During their recent excursion to Hazaribagh the boys and girls of the Patha-Bhavana visited the Hundru and Mourangee falls. A whole day picnic was arranged for them at the foot of the Kenari hill by Sj. Surendranath Roy a local pleader. We convey our sincere thanks to Sj. Roy and to several other local gentlemen who very kindly looked to the comfort of the party and helped them in various other ways.

...

The Siksha-Bhavana party which went to Ghatsila enjoyed the hospitality of the Dhalbhum Raj. Sj. Bankim Chakravarty, an ex-student of the asrama and the Manager of the Raj spared no pains to make their stay as comfortable and interesting as possible.

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The following is the complete list of members of the Samsad (Governing Body) of the Visva-Bharati for the year 1946 : Abanindranath Tagore, Acharyadeva ; Sarojini Naidu, Upacharya ; Debendramohan Bose, Artha-Sachiva ; Rathindranath Tagore, Karma-Sachiva ; Vidnusekhara Bhattacharya, Kshiti-mohan Sen, Bhupatimohan Sen, Apurva Kumar Chanda, Kalidas Nag. Amiya Chakravarty, Prasantachandra Mahalanobis, Bhagirath Kanoria, Bimalchandra Sinha, Charuchandra Bhattacharya, Tapanmohan Chatterji Sudhiranjan Das, Renuka Roy, Humayun Kabir, Pulinbihari Sen, Niharranjan Roy, Brajakanta Guha, Nripendrachandra Mitra, Kehemendramohan Sen, Anilkumar Chanda, Tan Yun-Shan, Upendrakumar Das Sailajaranjan Majumdar, Promodaranjan Ghose, Nandalal Bose, Hirankumar Sanyal, Somnath Maitra, Projendra Chandra Bhattacharya, Nalini Bose, Surendranath Kar, Tarak Chandra Dhar.

On the occasion of the anniversary celebrations at Sriniketan, the annual rally of the Brati Balakas was held in the afternoon of February 6. Mr. Horace Alexander hoisted the flag and Mr. J. N. Talukdar, I. C. S., distributed prizes to the champions. Mass drill, physical jerks and field sports featured on the programme. 450 Bratis belonging to 18 troops participated in the various events.

...

The annual meeting of the Mahila Sammelan (Village Women's Conference) took place on February 7 at Sriniketan. There was a large attendance of women from the neighbouring villages. Srijukta Indira Devi Chaudhurani presided over the meeting and distributed prizes to several women for proficiency in needlework and handicrafts.

...

We regret to announce the resignation of Dr. K. P. Mukherji, M. A. (Cal) Ph. D. (Heidelberg), Adhyapaka of History and Politics, with effect from January 1, 1946, consequent upon his appointment as a Lecturer in the University of Ceylon. He was a most useful member of the College department and it will be difficult to fill up the void created by his departure. In the vacancy created by his resignation, Asun Kumar Datta M. A. (Cal.) has been appointed temporarily. Sjt. Datta, occupied the first place in Class I, in both B. A. and M. A. examinations of the Calcutta University in Modern History. He commenced work on January 13, 1946.

...

Satyendranath Ghosal, M. A. (Math. & Bengali) an adhyapaka of the Siksha Bhavana has been granted leave for six months with effect from January 1 for personal reasons. He will re-join at the beginning of the new session in July.

...

We are very glad to announce that the Calcutta University has awarded the Sarojini Basu Gold Medal for the year 1944 to Sreejut Haricharan Pandyo-padhaya of the Vidya Bhavana. The Medal, a coveted honour of the University is bestowed "on the best research scholar in Bengali language and literature." The previous recipients include Sjt. Jogeschandra Ray, Vidyanidhi, Basanta-ranjan Ray Vidyadballav and Dr. Suniti Kumar Chatterji. We are also glad to announce that the last volume of his monumental work, The Bengali Dictionary, has been printed and published. The lexicon runs to 105 volumes of 32 pages, each, and is the biggest dictionary in any Indian language.

...

Miss Agatha Harrison and Mr. Horace G. Alexander who visited us recently recorded their own impressions of the visit in the following joint statement :

"Returning to Santiniketan and Sriniketan after some years' absence, we are impressed with the vitality of progress that mark both these institutions four years after the death of their founder, Rabindranath Tagore. Sriniketan steadily continues its gradual influence on the life of the villages of Bengal, bringing improved methods of cultivation, new vegetables and other subsidiary crops, healthier cattle cottage industries and several other indigenous arts.

"The number of boys and girls in the School and of students in the College and in the Visva-Bharati Centre of World Culture is well maintained and even increasing. Fresh scholars have lately joined the staff. At this moment new developments are in sight, connected especially with memories of Rabindranath Tagore himself and of C. F. Andrews. A sum has already been raised in India to commemorate C. F. Andrews, and this, we hope, will be substantially increased by contributions from the West. A central hospital for the village people is being built and a centre for the study of Christian Culture has been

founded. Western scholars will be welcomed from time to time, and interchange of research students will be arranged.

"Rabindranath Tagore was one of the first men who saw the need of a fruitful cultural interchange of East and West. Already in his life-time much was done at Santiniketan to develop close relations with Chinese and Islamic Culture. C. F. Andrews in his journeys across the world, undertaken primarily for forgotten and oppressed peoples, was a living witness of the way of racial understanding and mutual help. The new plans are, therefore, most fitting memorials of both men.

"Such developments are of special significance in a time of political strain, and we warmly commend the generous support of Santiniketan and Sriniketan to friends and admirers of both Tagore and Andrews in all countries."

...

The annual meeting of the ex-students of Sriniketan was held in the afternoon of February 7. Prabodhchandra Bagchi took the chair and delivered an address on the importance and utility of village work.

...

The exhibition and *mela* at Sriniketan attracted a large number of villagers from the neighbourhood. The educative aspect of the exhibition received as much emphasis as the entertainment side provided for by the *mela*. An added attraction was a Magic show given by the well known magician, Mr. P. C. Sorcar. Especially impressive was the convincing way in which Mr. Sorcar copied out blindfold, Chinese and Oriya characters written on the blackboard.

...

ALUMNI NEWS.

The Tagore Hymn Prize for 1945 for proficiency in vocal interpretation of Gurudeva's devotional songs was awarded to Suchitra Mukherji at the last Varshika Parishat.

...

That the Asramika Sangha is receiving increasing support and sympathy from all sections of the alumni is evident from the record enrolment of life-members during the year 1945. The number has almost doubled during the year. Distribution of newly enrolled life-members is as follows: Bengal—94; Sind—4; Bombay—2; Ahmedabad—1; Central Provinces—1; Punjab—1; Ceylon—1; and England—1. Niranjan Sarkar, Secretary of the Sangha has shown commendable enterprise and deserves our best congratulations.

...

The Calcutta branch of the Sangha organised a social gathering at the residence of Sudhindranath Datta on January 20. S. J. Datta and his wife, both of whom are ex-students, treated the members to a sumptuous tea. About sixty members were present.

...

Salilmoy Ghose (ex-Path-Bhavana) who joined the Royal Indian Navy during the War has been selected for advanced training in wireless engineering in England. He sails in the first week of March to join the Naval Academy.

...

Editor : Kshitish Roy

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VISVA-BHARATI NEWS

KINDLY SEND YOUR CONTRIBUTION FOR
ALL-INDIA
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APRIL, 1946

ANNAS FOUR

AN INTERNATIONAL UNIVERSITY

By : H. N. Brailsford

For Europeans an international university is a memory and a hope ; in Santiniketan it is a breathing reality. In the Catholic Middle Ages, before nationalism had divided us, it was a natural and inevitable idea. Every university, with Latin for its language and the creed of the universal church as its culture, was in some degree international ; though the full reality was to be found only in a few centres, with Paris at their head.

Ever since the League of Nations came into being, some Europeans have dreamed and schemed for a return to this ideal. How else in the new age of interdependence shall we learn to work together across frontiers ? In such a centre, more easily than elsewhere, we should become conscious of the nascent culture that unites us all. Here our scholars, in personal touch with one another, would shape it. Here the common work of research would be centralised and organised. Here the teachers would be schooled, who will awaken an international consciousness in the coming generation. Here, finally, officials and officers would be trained for the service of the World-Republic of tomorrow. Only by learning together, will they find it easy to work together.

After a stay at Santiniketan I realise how much those of us who cherish this project have to learn from the wisdom and imagination of Rabindranath Tagore. Our International University would have been an intellectual creation without roots in the instinctive life of mankind. We had provided for science and research, for the study of the principles that govern the adventure of living together, for Economics, Psychology and what you will. But some of us had forgotten the arts. Tagore understood that men communicate not by speech alone, but even more directly by tones and lines, by rhythm and movement, by music, painting and dancing. Here and not only in science is the priceless heritage we have to share. It cannot be done in a vacuum. The ideal school will draw its life, as Santiniketan does, from the traditions preserved as much

by peasants in pots and saris, in folk-songs and temple-dances as in literatures and systems of philosophy.

There will be many ways of realising this exchange of cultures among the peoples of tomorrow. Not only the university must play its part, but organised travel, the exchange of teachers and pupils, the radio, the gramophone and the cinema. By these roads we must seek peace and learn co-operation. But among them all, the happiest and in the long run the most influential may prove to be the Indian model with which Tagore experimented.

It will evolve and grow, if his spirit is alive in it. It is good that it should study, for example, how Islamic and Hindu cultures were married and cross-fertilised in the happier periods of the Mogul empire. But why did they drift apart, why are they now in seeming antagonism? Our antagonisms and our repulsions, our hates and our wars—these also are an element of reality and a part of our human heritage which we must study together. It is good that we should do it against the enduring and changeless background of the village. Our boldest advance will come when we are brave enough to carry what we have gained amid its peace to the hurry and tension of the machine-shop and the mine. In them also, if man is to survive, we must learn to fulfil ourselves.



VASANTOTSAVA, 1352 B. S.

The advent of spring occupies an important place in Santiniketan calender. The 'Prince of Seasons' is given appropriate tribute in the form of songs, dance and a round of joyful celebrations. The festival began on the 16th March with the holding of a dance sequence in front of the Library. Orthodox 'Manipuri' tradition was followed throughout, in the dance-numbers and the songs. The venue was tastefully decorated with rows of earthen lamps, festoons and alpona.

Vasanotsava was held with the usual enthusiasm the next morning in the Amra-Kunja. The celebrations commenced with a processional dance to the tune of a choral song. Saffron—the colour of spring, provided the principal motif to the picture.

After the procession had terminated in the Amra-Kunja, Acharya Abanindranath addressed the gathering on the significance of the occasion.

"The call of festival comes to us", the Acharya said, "not on this or that particular day, but all through our life. It calls us to the joy of work and play—the joy which works as the revitalizing principle in the life of man and nature. This joy is instinct in the flowers and fruits of the season ; out of this joy are born literature and arts, music and poetry and all that expresses the creative and beauty-loving instinct of man. Nothing will avail us if this all important element of joy was absent from our life. Flowers blossom forth and fruits ripen, out of the secret recesses of joy hidden in the heart of nature. In the same way our national self-expression will have to issue out of the inner resources of joy and enthusiasm in our heart, silently and irrevocably. No amount of shouting of slogans can bring us near to our goal if we are unable to transmute our work into play and play into work. A joyless nation will perish even as surely as a sapless tree. Take lesson therefore from the Great Book of Nature. Draw inspiration from the fountain of ever-renewing youth as Nature does. Only in this way can you really and truly celebrate the coming of spring."

Pandit Kshitimohan Sen then read out passages from the ancient literature of India and from the works of Gurudeva Rabindranath Tagore, and, in that context, explained beautifully the inner significance of the Spring Festival. Further to illustrate the point, Rathindranath Tagore read out passages from an article written by his father about forty years ago. The theme of the article was the inner harmony that exists between nature and man—a harmony which we should all do our best to preserve and maintain.

The programme included a number of songs and recitations from Gurudeva.

NEWS AND NOTES.

Sj. S. C. Majumdar, General Secretary, All-India Rabindranath Memorial Committee has issued the following appeal :—

“The next anniversary of the birthday of Rabindranath Tagore falls on May 8 (Baisakh 25). As the day approaches, we are once more reminded that our obligations to our national Poet still remain unredeemed. We have so far been able to collect only Rs. 12,19,116-9-10 for the Fund which was started for the perpetuation of his memory. This amount, however, is quite inadequate to fulfil the objects which the All-India Rabindranath Memorial Committee has in view.

“The amount so far collected has not come up to expectations. It represents mostly small sums—even one or two-anna donations from the poor ; response from the wealthier has not as yet been so encouraging. It would be a matter of profound regret if for lack of funds we fail to accomplish the Memorial in a worthy manner.

“Our aim is to reach the figure of Rs. 25 lakhs by the Poet's next birthday. With the co-operation of everybody we may yet hope to achieve this target. We appeal once more to our countrymen to come forward and help us generously in this great cause.

“All contributions will be thankfully received by the General Secretary, All-India Rabindranath Memorial Committee, 6/3, Dwarkanath Tagore Lane or 1, Burman Street, Calcutta.”

...

An exhibition of Gurudeva's paintings—numbering ninety—was organised at Government House, Calcutta, by Mrs. Casey in the early part of February. The exhibition remained open for nine days till February 10 and attracted much attention. Writing in the Statesman, Art Critic said :

“The impressive and almost haunting exhibition of Rabindranath Tagore's paintings, mostly in ink and colour, is yet another proof, if proof were needed, that in our century Tagore was the one universal man. In the versatility of his achievements there is the flavour of the Renaissance ; whatever he touched he ennobled, whether it was literature or philosophy or dramatic art, song, dance, music, pictures.

“Tagore's work has no relation to his verses his pictures are repressions thrust out of his brain. For him to achieve that suavity, wisdom and refinement which permeate his poetry it seems it was necessary to release himself from the torture of the crude and cruel and distorted shapes of men and animals and landscapes that were harbouring in the darkest recesses of his mind. The very rapidity with which he got rid of them (3,000 pictures in less than ten years) is a convincing proof of this.

“Tagore's outlook is modernistic, unconventional and unhistorical. He is

in his painting supremely an individualist with a sense of tact and balance all his own. He creates his own phantasmagoric animals and effectively uses the simplest spatial relations. His landscapes, trees, all trees fourr6 with elements, to employ a studio slang, in disregard of traditional schemes, are yet highly successful. His inept craftsmanship he amply makes up for with a swift touch of genius. But in spite of his valuable contribution to the art of painting in the country Tagore has remained a lone artist. He has not influenced any painter..."

...
Under the joint auspices of Visva-Bharati Sammelani and Geetali a song-festival was held in the Vichitra-Bhavana on March 10. The principal item on the programme was ten swadeshi songs of Gurudeva. Charuchandra Bhattacharya read out extracts from the political writings of Gurudeva—beginning from the earliest times up to the last days when *Crisis in Civilization* was written. The programme ended with the song *ঐ মহাত্মন আত্ম*—the Great One cometh.

We are glad to report in the above connection that a collected edition of Swadeshi songs of Gurudeva, with notations, is in active preparation and will be issued shortly.

...
Mr. H. N. Brailsford, the well-known English Publicist paid a brief visit to Santiniketan some time ago. He addressed a discussion meeting on March 10. We are glad to be able to publish Mr. Brailsford's short article on the Visva-Bharati in the current issue. It was especially contributed to the *News*.

...
A purse of Rs. 501/- was presented to Pandit Haricharan Bandyopadhyaya on February 15 last by Sjt. B. K. Guha on behalf of the Rabindra-Samiti, Calcutta.

...
The annual Gandhi Day was observed with usual enthusiasm on March 10. Santiniketan became for the day a busy home experimenting with an object lesson in self-help. ...

Tan Yun-Shan, Director, Cheena-Bhavana presided over the Bihar Provincial Cultural Conference held at Mandar, Bhagalpur on February 6, 1946.

...
As a part of our programme for improvement of agriculture, we have again tried to increase the extent of Rabi cultivation in the villages. This season our efforts have been greatly strengthened with Government assistance which enabled us to distribute seeds, seedlings and manure at cheap rates. With the co-operation of the District Agriculture Officer we secured 330 mds. of bonemeal as fertiliser. It was sold at half its controlled price, while mustard cake was distributed to the cultivators at controlled rate.

Supply of cold weather vegetable seeds and seedlings was considerably facilitated this season by the Bengal Government's scheme for distribution of these at cheap, subsidised prices. It may be recalled that Sriniketan was one of the four seedling-raising stations opened for this purpose in the district of Birbhum. The number of seedlings of cauliflower, cabbage, tomato, onion and brinjal, sold to the villages in the beginning of the season under this scheme was 3,57,325. About 600 packets of seeds of radish, carrot, palong, garden-pea, French bean, turnip, beet and lettuce were sold. It may be added that in respect of the volume of sales, the Sriniketan station went far ahead of the other centres opened in the district.

...

We are grateful to the American Friends Service Committee (now renamed as the Friends Service Unit) for its kind gift of a good microscope, along with the necessary equipments and reagents, to the Medical Department of Sriniketan. We have gladly agreed to the condition attached to this gift, namely that the microscope is to be used for the good of the poor people of Bengal. We have also thankfully received from the organisation 25,000 tablets of Metoquine in December, 36 lbs. of Milko and 6,480 tablets of Multivitamine in January and one dozen Hypodermic needles in February. We again offer our grateful thanks to the Friends Service Unit for its generous sympathy for the suffering and distressed people of this province.

...

We are glad to find that the Provincial Governments are paying greater attention to the problem of rural health. The question of the type of organisation suitable for this purpose is the first to arise. Vitally linked with it is the question of costs and finance. Sriniketan has, of course, found out its own answers to these questions. The Health Co-operatives organised in the villages by Sriniketan are outstanding examples of our successful approach to the solution of the problem of rural health. The working of the health societies under the supervision of Sriniketan has been very satisfactory in the year 1945. The reports recently submitted at the annual general meetings of these societies have been a pointer to their possibilities. We are therefore glad to report that these societies have attracted the attention of Government officials who came to Sriniketan during the last few months to study the working of the Sriniketan Institute. Mention may be made of such visitors as Mr. E. J. Prideaux, Secretary to the Dept. of Local Self Govt. Bihar, the Director and the Assistant Director of Public Health, Bengal. They were taken to the villages for the purpose of studying the activities of the Health Co-operatives and they expressed their appreciation of the work being done as well as of the method.

Jyotiprasad Bhattacharya, Economist, Sriniketan, represented the Institute at the sixth annual conference of the Indian Society of Agricultural Economics held in Benares. He read a paper on 'On the Lines of the T.V.A.'. We are glad to report that he attained a good measure of success in establishing a much needed contact between the Society and our Institute. A valuable link has thus been effected.

...

A batch of trainees of the Rural Reconstruction Centre, Kosamba, Baroda, came on a study tour to Sriniketan in the last week of December. Mr. G. K. Puranik, Editor, the Rural India, was with them. They made a detailed study of the activities of our Institute, the methods adopted and the results achieved. To obtain a clear impression of the work actually being done in the villages, they went to Laldaha and observed the different aspects of rural reconstruction work. After the conclusion of the study tour in different parts of India, the Officer in charge of the Rural Reconstruction Centre of Kosamba has written to us to say that he is giving 'top value importance' to the work being done by our Institute.

...

Shankar Chandra Maitra, Botanist, Soil Conservation Research Scheme, Sriniketan, has just returned from a study tour in Bombay and the Punjab. He visited the famine districts of Bijapur and Belgaon of the Bombay Presidency and studied the activities of the Land Improvement Department. In these districts Soil conservation work on the most up-to-date lines, is being carried out. He also went to the Hoshiarpur district of the Punjab to study the Siwalik erosion, the *chos* problem as it is locally called. He visited the Lyallpur district of the Punjab and the Etawah district of the U. P. and obtained first-hand information of the afforestation work being done in these regions.

...

Mr. Tarlok Singh, I. C. S., author of the well-known book, *Poverty and Social Change*, came down to Sriniketan to study the problem of superior rights in land in this region. He went round the different departments of Sriniketan and later on he was taken to the villages, Bahadurpur, Lohagar and Ballavpur. Here he obtained first-hand accounts of the problems and difficulties of cultivators from the actual tillers of the soil. Mr. Singh came with the object of exploring the possibilities of application of the principle of "Joint Village Management" which he has so strongly and so successfully advocated in his book. We are thinking of taking up this principle and giving it a trial in a few of the villages which we serve. And we are glad to report that Mr. Singh, on his part, has promised us all possible help from the Government.

The Visva-Bharati Patrika (Hindi) Vol. IV, No. IV, brings the fourth year of its existence to completion. The contents of the present issue include : *Literature and Man* by Rabindranath Tagore ; *The Philosophy of the Divine Name in Mediaeval Mysticism* by Kshitimohan Sen ; *Ornamental Art* by Nandalal Bose, *Sindi Poet Shah Lateef* by Krishna Kripalani ; *Sudanisanacarín* by Ramsing Tomar ; *A Buddhistic tale in Christian literature* by Dr. P. V. Bapat. The following translations from Gurudeva add considerably to the attraction of this number : Four national songs, translated by Hazariprasad Dwivedi, *Halder Family* (Short-story) translated by Sudarshanadevi and the translation in verse of the famous poem *Ebar Phirao More*, by Bhawaniprasad Mishra. Interesting book reviews and Editorial Notes are other features of this number.

...

Pandit Hazariprasad Dwivedi was invited by the Cultural Conference under the auspices of the Behar Provincial Hindi-Sahitya-Sammelan to deliver an address on *Indian Culture*, at Mandar Hills. The address was attended by eminent visitors, notable among them being Dr. Rajendraprasad and Kaka Kalelkar.

On an invitation from the Tagore Society, Bhagalpur, Dwivediji addressed a big gathering on the Message of Rabindranath.

...

Bhadanta Ananda Kausalyana was one of the welcome visitors to the asrama. He gave a highly interesting address on the Importance of Buddhistic Studies to Hindi Literature, with Pandit Kshitimohan Sen as President. Bhadanta Ananda is the Secretary of the Rashtra-Bhasha Prachar Samiti, Wardha.

...

Mr. Fakruddin Ali Ahmed, Ex-Finance Minister of the first Congress Cabinet of Assam paid a one-day visit to Santiniketan on March 14. The same evening he gave a talk on the political situation in Assam vis-a-vis the recent election.

...

Prof. Chou Tsi-Ya, Dean of the Chuan-Chen College and the General Secretary of the Chinese Foreign Policy Association, who is lecturing in India at the invitation of the Government of India, addressed the students and staff of the Visva-Bharati at the Cheena-Bhavana Hall on March 26 and 28 on the 'Political Philosophy of Sun Yat-Sen' and 'China, India and Asia'.

...

Nishapati Majhi of the Village Welfare Department, Sriniketan has been returned to the Bengal Legislative Assembly from the Scheduled caste constituency of Birbhum as a Congress nominee.

...

A dramatic version of Gurudeva's *Gora* (dramatised by Charuchandra Bhattacharya) was staged at the Sinha Sadan on March 13 and 14. The performance was of a high standard and was appreciated by all sections of the audience.

...

In the third week of December was held the annual Nabanna Festival of Sriniketan with all the joy and hope that this ceremony signifies. It is a sad irony that before a month had passed by, came the announcement about the approach of another famine. Reports flashed in the papers estimated the coming famine to be ten times as severe as the last Bengal famine.

To tackle the situation, Sriniketan is doing the little that it can. Anti-famine measures have been launched in the villages. New Village Panchayats have been formed in many centres and through these Panchayats, Dharmagolas have been re-organised and developed. "Bhancha" (husking) has been re-introduced as a cottage industry. The Brati-Balakas of every village have been asked to offer their services for the collection of "musti" (alms). Last but not the least, intensive propaganda has been started in the centres in order to allay unwarranted fear and panic. The villagers are being advised to beware of hoarders and black-marketeers and instructed about the steps to be taken with regard to the disposal of their surplus stocks of food grains.

...

The following appointments have been made at Santiniketan. We offer our cordial welcome to our new colleagues.

Cheena-Bhavana

Chang Jen-Chish—as an adhyapaka in Chinese Culture from January, 1946 ;
Hsu Hu—as an honorary adhyapaka in Chinese History from January, 1946 ;
Yang Yun Yuan—as an adhyapaka in Chinese language from January, 1946 ;
Mrs. Yang Lo-Heng—as an honorary librarian from January, 1946 ;
Krishna Kinkar Sinha—as an adhyapaka in Hindi from January, 1946 ;

Siksha-Bhavana

Saumitrasankar Dasgupta—as an adhyapaka in History and Politics. Sj. Dasgupta is an M. A. of the Calcutta University both in Economics (Group II) and Islamic History.

...

The following have been awarded research scholarships in the Cheena-Bhavana : Satchidananda Roy, Yang Sin-Ling, Lee Kai-Wu and Chu Hang-Li.

...

A divine service was held in the mandir on the occasion of the Prophet's birthday (Fatiha Dwaz-daham). Pandit Kshitimohan Sen conducted the service.

...

Ramsing Tomar, our research scholar in the Hindi-Bhavana, has been awarded a gold medal for having written the best essay for the All-India Vikrama Sindhia Essay competition, held at Ujjain, to mark the completion of the two thousand years of the Vikrama era.

...

A recital of some of the swadeshi songs of Gurudeva was held on 20th March evening in Udayana Hall. The choir consisted of the boys and girls of Sriniketan and the songs were preceded by the reading out by Charuchandra Bhattacharya of appropriate prose passages from Gurudeva.

...

A party of students of the "Srinanda" College of New Education for Women, numbering 25, visited Santiniketan on the 14th & 15th March. Dr. D. N. Maitra, founder of the college gave an interesting talk to the girls of Sribhavana on his reminiscences of Gurudeva.

...

The music portion of the well-known dance-drama, *Shyama*, was recorded by the All-India Radio and broadcast from the Calcutta Station on March 29.

...

The following girl-students have been selected as recipients of the 50 dollar scholarship awarded by the Howard University, U. S. A.—

Arati Mukherji—Sangita-Bhavana

Surity Sarkar—Kala-Bhavana

Rekha Bose—Siksha-Bhavana.

...

The Visva-Bharati Annual Athletic Sports were held on February 12 and 13, 1946. There were as many as 45 events and students of all the departments took part. Students of the Kala-Bhavana gave a very good account of themselves and so did the boys of the Patha-Bhavana. It is gratifying to note that Chittaranjan Das of the Patha-Bhavana came first in the open-to-all cross-country race. He came ahead of the second man by full three minutes.

Great enthusiasm was noticed among the girl-students as could be seen from the crowded entries for the girls' events.

...

We give below the names of the Champions of the different groups :

Senior Boys : Pranesh Bhowmic ; School Boys A : Probir Guha Thakurta ; School Boys 'B' : Dwipesh Roy Choudhury ; School Boys 'C' : Chira Ranjan Das ; Senior Girls : Kiron Barua , School Girls 'A' : Sibani Guha : School Girls 'B' : Sephali Ganguly : and School Girls 'C' : Ma Ohn Chi and Latika Aich.

...

An exhibition was held in the Havell Hall showing the works of arts and crafts done by the students of the Kala-Bhavana and Patha-Bhavana during the term January to March, 1946. ...

A Patha Chakra for the Kala-Bhavana students has recently been organised by Satis C. Guha, the Curator. The Patha-Chakra meets once a week when readings are given from books on Art and discussions held on the same subject. ...

We convey our grateful thanks to Mr. P. C. Chowdhury for his kind donation of Rs. 3,000/- being the first instalment of his contribution towards the Santiniketan Water Supply project. ...

Dr. P. C. Bagchi, the Director of Research Studies, Visva-Bharati Cheena-Bhavana, was invited to address the annual meeting of the Bihar Research Society, Patna, as its chief guest on the 23rd March last. His Excellency the Governor of Bihar presided over the function. The subject of Dr. Bagchi's address was "The Art and Archaeology of Central Asia". Dr. Bagchi specially dealt with the Indian influences in Central Asia in ancient times, the discoveries made by the archaeologists in the field of art and literature, the precise nature of the finds and the need for further work. He invited the attention of Indian scholars to this field of study as it was of the utmost importance for the solution of many complicated problems of Indian history.

Dr. Bagchi also addressed the Institute of History and Archaeology of the Patna College on the 24th. He spoke on the question of Indian colonisation of the Far-Eastern countries, specially Indo-China and Indonesia.

He was also the chief guest in the annual meeting of the Bengali literary Society of the Patna Science College and delivered a lecture on ancient relations between India and China on the 24th April. ...

The following were elected members of the Visva-Bharati during March, 1946,

Life Members : Gorachand Ghosh, Mrs. Suprova Mukherjee, Satyabrata Roy.

Ordinary Members : Amarendra Kumar Sen, Muralidhar Sen Gupta, Rabindra Lal Sinha, Rajani Kanta Sinha, Adityanarayan Roy, Mukul Chandra Chakravarty, Samaresh R. Sen Gupta, Maqbuler Rahaman, Satish Chandra Guha Thakurta, Bipulendranath Roy Chowdhury, Ranjit Kumar Mukherjee, Phanibhusan Das, Lloyd W. Merryfield, Anupam Bose, Lakshi Raha, Sudhir Chandra Sinha, Sunil Kumar Dutt, Aswini Kumar Gupta, Monica Mitra, Monoranjan Guha, Kshirode Bhattacharya, Ila Banerjee, Ajoy Kumar Ghose, Tushar Kanti Mazumdar, Sankar Chandra Moitra, Moni Mohan Mukherjee,

Kshitimohan Mukherjee, Dinah Ray, Maya Roy, Trina Roy, Amarnath Sadhu, Ananda Swarup Bagai, Nirranjan Sarkar, Rajendra Kumar Mitra,

...

ALUMNI NEWS.

Under the auspices of the Santiniketan Asramika Sangha an exhibition of landscapes and flower studies by Adhyapaka Binodebihari Mukherjee, was arranged at 1, Chowringhee Terrace, Calcutta. The exhibition remained open from March 23 till March 31.

The exhibition attracted the attention of connoisseurs. Commenting on the pictures Dr. Stella Kramrisch wrote :

"Binode Mukherjee paints Indian pictures. His technique is largely Western, aware of all the phases of contemporary art. They appear condensed in his own, seemingly simple idiom. All his pictures are similarly compact. Their Indianness is not conveyed by their subjects. Sunflowers or sweet peas as he paints or draws them have their own, intimate life ; they are not Indian flowers but Indian pictures have been made of them.

In his own, humble way, Binode Mukherjee paints a realisation of nature akin to that of the masters of Ajanta as also of those craftsmen in Orcha and Basohli, who formulated their patterns of groves and springtime. To this end he applies in succinct and vital form not only his inborn and studied knowledge but also what he has learnt from China and seen in Persian paintings.

Music and myth dwell in the composed ardour of his form which is contemporary and creative."

The Sangha is indebted to Mr. and Mrs. J. Mazumdar for kindly lending the halls for the exhibition.

Editor : Kshitis Roy

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Santiniketan, Birbhum.

VISVA-BHARATI NEWS

KINDLY SEND YOUR CONTRIBUTION FOR
ALL-INDIA
RABINDRANATH MEMORIAL FUND
TO GENERAL SECRETARY
ALL-INDIA RABINDRANATH
MEMORIAL COMMITTEE
1, BURMAN STREET, CALCUTTA.

Volume XIV, No. 11

MAY, 1946

ANNAS FOUR

JANMOTSAVA, 1353 B. S.

True to tradition we celebrated the birthday anniversary of Gurudeva on the Bengali New Year's Day—April 14. The actual function took place in the *Amrarakunja* with Acharya Abanindranath Tagore presiding. After the chanting of suitable Sanskrit texts Acharyadeva addressed the gathering as follows :

“It is futile and wrong to mourn over a departed soul. Death and parting are inevitable and in the eternal order of things. The ebb and flow of death and life merge and mingle into each other and the two together maintain the current of creation. Great men live on in their works. Gurudeva is not dead, he lives in his songs and poems and in the many beautiful creations he has left behind. He does not require any memorial for himself. It is we who owe it as a duty and obligation to ourselves to pay homage to his memory. And this we can best do by proving ourselves worthy of the noble inheritance he has bequeathed us. We should not mourn for the dead, we should rather prepare ourselves with worshipful expectation for the coming of the Great One. We should not look behind us and pine for what is not we should rather look ahead of us with courage and hope for the fulfilment which the future holds in store.”

Acharyadeva's address was followed by the song The Great One cometh—
ঐ মহামানব আসে।

Thereafter Rathindranath Tagore read out one of Gurudeva's articles originally delivered as a speech at Santiniketan on the occasion of his seventieth birthday. We give below extracts from an English translation of the article appearing in the *Visva-Bharati Quarterly*.*

“After traversing this long circular road of my life, now when the time of leave-taking draws near I am able to survey the entire orbit. And I can now realize that I have but one introduction to the world—which is that I am a poet and nothing else. My personality as revealed from time to time to various persons through the media of diverse activities, does not express myself as a

whole. I am neither a philosopher nor am I deeply versed in scriptures ; I am neither a preceptor nor a leader of men.

I lay no claim to lead men to their destination, my part is to walk with the wayfarer. We are here to add our supply of joy to the wayside pleasures, to the cool shade, to the wealth of the greenery, to the beauty of flowers and foliage and to the song of the birds.

In this asrama too, only its expressive activities are to be traced to me. The organization of the asrama is in the hands of the organizers. I wanted to give shape to man's innate desire of self-expression. That is why I sought a sequestered place, a tapovana, to form a suitable setting. My ambition was to become the playmate of the budding children, not amidst the brick and mortar of cities, but under the canopy of the blue sky, in these unconfined spaces open to sunrise and sunset. My duty is to help in expressing the beneficent and beautiful form of life which was evolved in this small community of hearts in the asrama.

My joy and fulfilment lie in trying to make these children dance and sing to the rhythmic play of the god who is full of play and to rouse the spirit of delight in their hearts by giving them occasional holidays. I am afraid I cannot afford to be more serious. Those who want to place me on a high pedestal, with the ringing of bells and the sounding of conchshells, to them I would say that I have been born in a lower rung ; the master of games has given me leave to withdraw from the seats of the wise and mighty. I have poured out my heart into the dust of the earth. I am the friend of all who are near to the lap of the earth, who live and have their being on the soil, who take their first steps on the earth and find their final rest in her bosom. I am a poet and nothing else."

Others who gave readings from Gurudeva's poetical and prose works, were Amiya Chakravarty, Apurva Kumar Chanda, Purnendu Banerjee and Nirmal Chatterji.

RECEPTION TO PANDIT HARICHARAN BANDYOPADHYAYA.

By S. G.

A reception was held in the Amrakunja on April 14, at 10 a. m. to offer the homage of Visva-Bharati to Pandit Haricharan Bandyopadhyaya, the eminent lexicographer and compiler of *Bangiya Sabdakosha*. On behalf of the Visva-Bharati Rathindranath Tagore read out the following address : "After forty years of devoted and single-handed labour, you have now the satisfaction of seeing your life's work completed, printed and published. The fruits of your labour have been preserved for all times. You have done your work with an integrity worthy of Gurudeva's trust in you and have thus worthily discharged your obligations to him. On this auspicious occasion we of the Visva-Bharati your friends, admirers and students, consider it our privilege to offer you our very sincere respects." After this the Karma-Sachiva presented a purse of Rs. 1,000/- to Pandit Haricharan Bandyopadhyaya. This was followed by the gift of Rs. 500/- by an anonymous donor.

Apurva Kumar Chanda, (an ex-student), Director of Public Instruction, Bengal, who was present at the meeting, in course of his speech said that attempts were being made by his Directorate to give due recognition to the great work done by the Pandit and that recommendation in this connection would be made to the Ministry shortly to be formed in the province. S. J. Pramathanath Banerji, Vice-Chancellor, University of Calcutta, the President of the meeting, remarked : "Pandit Haricharan Bandyopadhyaya's name will go down in the history of Bengali language and literature for the remarkable contribution. On behalf of the University we are trying to find out how best to show our gratitude for his services to the cause of the mother tongue. I feel proud to be associated with this function."

Messages of good wishes and congratulation received from the President, Royal Asiatic Society of Bengal, from the Vice-Chancellor, Dacca University, Dr. Suniti Kumar Chatterji and others were also read out in the meeting.

In a fitting reply Pandit Haricharan Bandyopadhyaya expressed his gratitude for the honour done to him. He gave a brief account of the origin of the undertaking. The work of compilation was started forty years back at the instance of Gurudeva, whose interest in the work never flagged. He also referred to the patronage he had received from Maharaja Manindrachandra Nandi, and the help and encouragement from Ramananda Chatterji and Nagendranath Basu. It was his misfortune, he felt that none of these benefactors lived to see the fulfilment of the task which owed so much to them.

NEWS AND NOTES.

At a critical stage of the history of our Institution an Anonymous Friend came to our help with an offer of Rs. 60,000/- towards meeting the accumulated deficit of the Visva-Bharati. The story of this incident and the part played therein by Mahatma Gandhi is too well-known to be retold.

The budget estimates for 1946-47 show that we are heading towards another similar crisis. The total income of the Visva-Bharati is estimated to be Rs. 9,92,998/- and the expenditure Rs. 10,77,866/-. Thus the deficit works out at Rs. 84,868/- which includes the deficit of Rs. 50,000/- accumulated during the previous years. This is in no way an abnormal feature in the budget. Our income continues to be steady while our expenses, specially on account of dearness and other compensatory allowances, shoot up higher every day. Working deficit cannot be avoided, on the contrary, it will be a regular feature in the coming years until such time when we are able to find new avenues of income for the General Fund or handsome endowments for all the academic departments at Santiniketan and Sriniketan.

...

"The best homage that we can pay to Andrews's memory is to discover in his life and work a living inspiration for the present," said Pandit Kshitimohan Sen while addressing the mandir congregation on April 5—Andrews's death anniversary.

Continuing his discourse Pandit Kshitimohan said "What we all need, deepest of all, is a living and joyful faith in God. It is this faith alone that can irradiate our common life. Andrews's life, instinct as it always was, with this faith, is the greatest gift he has left us. It was this faith that made itself manifest in the form of service and loving kindness. Andrews dedicated himself to the service of the downtrodden and the distressed because such ministration was demanded of a true follower of the Christ. We should all remember him and revere his memory as a man of God, a servant of the people and a friend of the poor."

At the conclusion of the service Andrews's favourite song from *Gitanjali* : "Here is thy footstool and there rest thy feet where lie the lowliest, the poorest and the lost"... was sung by the choir.

...

Marjorie Sykes, Adhyaksha, Deenabandhu Bhavana has been granted one year's leave during which she will visit Africa, Europe and America with a view to re-establishing contact with the West. The intervening years of World War II stood on the way and many valuable links that we have had in the western world were lost. To forge them over again will be a difficult task. We wish Marjorie Sykes every success in her mission.

Her programme will include (i) collection of material from various countries

for the writing of a full-length biography of C. F. Andrews, (ii) propagating the aims and ideals of the Deenabandhu Bhavana, the Hall of Christian Culture and Western Studies, and (iii) to enlist personal as well as financial support from the West for the Memorial to C. F. Andrews. She may also attend the international P. E. N. Conference to be held at Stockholm as a delegate of the Visva-Bharati.

...
A comprehensive rural survey has been taken in hand by Sriniketan. The survey is at present being conducted in the villages under the Laldaha centre. When completed these investigations are expected to yield a mass of valuable data.

In this connection we are reminded of the enquiry made into the economic condition of rural population in 1937. As a survey of rural economy of the period previous to the war, the value of this enquiry cannot be under-estimated. The data collected are believed to have been analysed by the Statistical Laboratory. It is time therefore that a complete paper on the subject is published by Sriniketan.

...
The fourth session of the Birbhum Primary Teachers' Conference was held at Sriniketan on April 22. The work of the Conference commenced with the reading of a message of goodwill sent by Acharya Abanindranath Tagore. Sukhenlal Brahmachari, President of the Reception Committee, then welcomed the delegates to Sriniketan and in the course of a fitting address he drew a complete picture of the problems confronting the present system of education in our country. He stressed the difficulties that the Primary School Teachers have to face, the chronic apathy of the rural population on one hand and of the Government on the other, in the vitally important matter of educational reform. He emphasised the need of rehabilitating the Primary Teachers by raising their status, both socially and financially.

Anilkumar Chanda who presided over the session, discussed in his speech the present economic position of Primary Teachers. The average monthly salary of a Primary teacher, he pointed out, amounted to Rs. 9/- only. "A post office peon or even a village chowkidar", said the President, "has a monthly income of more than nine rupees. We are much more alive to these iniquities today, than we had ever been before and the primary teacher can no longer be deceived by meaningless talks about financial difficulties."

Several resolutions were passed and adopted by the Conference. The main demands formulated in the resolutions related to the introduction of *compulsory* free primary education in the districts ; introduction of a higher scale of pay for both trained and untrained teachers ; provision for provident fund, supply of cheap rations, proper leave facilities for Primary School teachers ;

re-employment of Primary teachers thrown out of employment under the present scheme ; representation of teachers in the District School Board and in the Central Primary Education Committee ; and introduction of a provincewide adult education campaign on the lines formulated by the Visva-Bharati.

Moving the resolutions short speeches were made by Jyotiprasad Bhattacharya, Nishapati Majhi, M. L. A. , Dhurjatiprasad Chakravarty, Gosaindas Paul, Jadugopal Mondal, Sheikh Hormuj and others. A strong working committee of the Birbhum District Primary Teachers' Association was elected at the end of the Conference. Tarak Chandra Dhar and Anilpada Banerjee were elected President and Secretary respectively.

...

We congratulate Chitra Bagchi, of Siksha-Bhavana, on having secured the diploma of Sangit Visarad of the Marris College, Lucknow. She is the first girl from the province to secure this distinction. Chitra is the eldest daughter of our distinguished colleague, Dr. Prabodh Chandra Bagchi, of Cheena-Bhavana.

...

The following ex-students of Visva-Bharati have been elected to the Provincial and Central Legislatures :

Khan Abdul Ghani Khan	Central Assembly
<i>ex-Kala-Bhavana</i>	
Niharendu Datta-Majumdar	Bengal Legislative Assembly
<i>ex-Patha-Bhavana</i>	
A. M. Malik	—Do—
<i>ex-Vidya-Bhavana</i>	
Nobokrishna Chowdhury	Orissa Legislative Assembly
<i>ex-Patha-Bhavana</i>	
(Minister, Orissa Govt.)	
B. Gopala Reddy	Madras „ „
<i>ex-Siksha-Bhavana</i>	
We offer our best wishes to them.	

...

Under the auspices of the Asrama Sammelani 'Guru' a symbolic drama by Gurudeva, was staged with conspicuous success by the boys of the Patha-Bhavana. The performance was held chiefly in aid of the All-India Rabindranath Memorial Fund. Out of the proceeds by sale of admission tickets, a sum of Rs. 201/- was contributed to the Memorial Fund and the balance of about Rs. 100/- deposited to the Asrama Sammelani a/c. with the Visva-Bharati Central Co-Operative Bank.

...

During the last term Adhyapaka Sisirkumar Ghose of the Siksha-Bhavana, delivered a course of three lectures on "The Poetry of Sarojini Naidu." His book on the same subject is now in the press. The lectures were meant specially for the Visva-Bharati students but were also open to senior students and members of the staff.

/ The annual report of the progress made by the Sriniketan Institute with the research scheme on Soil Conservation, has just been made ready and sent to the Imperial Council of Agricultural Research. The report contains much useful information and goes to show that attempts are being made on right lines to fight the erosion menace.

Prof. S. P. Agharkar, Head of the Department of Botany, Calcutta University, Mr. T. M. Coffey, Chief Conservator of Forests, Bengal, Western Circle, were among those who paid visits to our Research station in recent months. They expressed themselves as highly satisfied with the progress made.

The academic departments at Santiniketan closed for the summer holidays from April 25. The institution will re-open on July 1.

We convey grateful thanks to Sm. Nandita Kripalani for the books and journals she has presented to the Rabindra-Bhavana.

Pandit Kshitimohan Sen conducted the Varshasresh and Nava-Varsha and mandir service on April 13 and 14 respectively.

Staff and students of the Visva-Bharati have been giving their whole-hearted co-operation in the task of collecting funds for the All-India Rabindranath Memorial Committee, in response to the appeal issued by Sj. Sures Chandra Majumdar, General Secretary of the Committee.

A party of staff and students went to Calcutta soon after the summer holidays began and staged *Shyama* and *Arupratan* in aid of the Memorial Fund. *Shyama* was staged on April 28 and 30 and again on May 2 and 3. *Arupratan* was staged on April 29 and May 1.

Both the plays attracted a good audience and won well-deserved appreciation. We give below extracts from newspaper reviews of the performances :—

Arupratan: The Visva-Bharati presented Arup Ratan on board the Kalika Theatre on Monday last before a picked audience of Calcutta's cultural elite. For the couple of hours or so that the play was gone through the whole house enjoyed the treat in rapt silence.

In a performance of this kind it is rather difficult to pick and choose among individual performers and make special reference. Still it may be mentioned that Meera Chatterjee as Princess, Sudarshana rendered a fine account of herself in the dual and distinct aspects of her character—both as the dame charming of the world and later in all the glory of her spiritual self-abandonment. Jaya Dutta as Surangama was also true to her role and her songs were a regular beauty and joy. But the star performer of the whole show was, we believe, Santidev Ghosh as Baul. The troupe of small boys and girls, the companions of Thakurda, were also a credit unto themselves.

—*Amrita Bazar Patrika*.

Shyama : Before an appreciative audience which included the elite of the city the students of Sangit-Bhavana, Santiniketan, performed Rabindranath's well-known dance-drama 'Shyama' at New Empire on Sunday morning. When in 1939 under the personal direction of the Poet the pupils of Visva-Bharati first produced the dance-drama, critics and connoisseurs hailed it as a rare treat.

To the credit of the young troupe that presented the dance-drama yesterday, it has to be said that they have been largely successful in upholding the great Tagore tradition.

The team work was excellent and the deft Santiniketan touches were all there. The music and the dances perfectly combined to make the production a thing of joy and beauty.

All the artists so identified themselves with the roles they were portraying that they seemed to step right out of the pages of the Poet's work. The two chief characters Shyama and Vajrasena were admirably rendered by Seba Maity and Balkrishna Menon.

For two hours, it was a feast of sweet music and soft melody of graceful rhythm and charming movement, of colourful costume and gay pageantry.

—*Hindusthan Standard*.

...

Death occurred to Count Herman Keyserling and Dr. Edward Thompson on April 26 and 28 respectively. Both of them were close and life-long friends of Gurudeva and well-wishers of the Visva-Bharati. We convey our deepest sympathies to the bereaved.

...

We received the following donations during the month of April, 1946 :

For General Fund.

From Sj. J. C. Mukherjee,

Managing Director, Standard

Cabinet Co. Ltd.

Rs. 100/-

For Scholarships at Siksha-Bhavana at Santiniketan.

From Srimati Suprova Mukherjee

Rs. 240/-

For the Sakha Sangha at Santiniketan.

From Sj. Arabinda Mohan Bose

Rs. 100/-

...

The following is a list of members elected during April, 1946.

Life Member : N Senapati.

Ordinary Members : Tarubala Goswami, Bibhas Chandra Roy Chowdhury, Ram Chandra Gupta, Jeffery Kirk, Anima Gupta.

...

Editor : Kshitish Roy

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Volume XIV, No. 12

JUNE, 1946

ANNAS FOUR

THE LIGHT THAT NEVER FAILED

Mahatma Gandhi addressed a prayer gathering at Simla in the evening of May 8. He said at the outset that as it was Gurudeva's birthday he could speak on nothing but on him. A portrait of Gurudeva had been placed on the dais. Drawing the attention of the congregation to this Mahatmaji said that the inscription under the portrait was the motto "The light that never failed".

Gurudeva's body, he said, was reduced to ashes but the radiance that had been within him was like the sun which would shine so long as life on this earth lasted. But the light, he said, was for the soul as the sun's was for the body.

Continuing Gandhiji said, "He was a poet and a literary star of the first magnitude. He wrote in his mother tongue and all Bengal was able to drink deep at the fountain of his poetry. Translations of his works existed in many languages. He was a great writer in English too, perhaps almost without knowing it.

Mahatma Gandhi added, "He had school education, but he could boast of no University degree. He was just Gurudeva. One Viceroy had called him the poet of Asia, a title that no one before him had had. He was also a world poet and what was more a 'Rishi'. He had left us 'Gitanjali' the poems which brought him world fame. The great Tulsidas left us his immortal 'Ramayana'. The renowned Vedavyasa left us a history of mankind.

They were not mere poets. They were teachers. Gurudeva too wrote not only as a poet but as a 'Rishi'. Writing, however, was not his only gift. He was an artist, a dancer, a singer with all the sweetness and purity that art in its finest sense should contain. His creative genius has also given us Santiniketan, Sriniketan and Visva-Bharati.

These breathe his spirit and are a legacy not only to Bengal but to India. Santiniketan has become, as it were, a place of pilgrimage to us all. He was not in his lifetime able to make of these institutions what he had dreamed for them. What man can ? Fulfilment of man's purpose is in God's hand. But they are monuments to his endeavour and are a constant reminder to us of the passionate love he had for his country and the service he rendered to her.

They had just heard the national song he wrote, a song which has found a place in our national life. How often is the inspiring refrain heard from thousands of voices ! It is not only a song but is also like a devotional hymn."

Mahatma Gandhi ended by exhorting the people to learn the lessons of love of country, love of the world and selfless service from the noble example which Gurudeva had left.

AN APPEAL

General Secretary, All-India Rabindranath Memorial Committee has issued the following appeal :—

"The nation's debt to Rabindranath, who has left us heirs to the priceless creations of his transcendental genius, can never be repaid. That the nation is conscious of this debt was clear from the recent countrywide celebrations of the Poet's birthday which took the form of a national festival.

But should our reverence for his sacred memory be limited to such celebrations only ? Have Rabindranath's countrymen no duty towards his 'sadhana' as materialised in Visva-Bharati ? Is it not also their privilege to make a national possession of the Poet's ancestral home the house in which he was born and died ?

It is a matter for regret and no less of shame that the money required for these projects has not yet been found. The inadequacy of the Memorial Fund collected so far is a slur on the nation's honour.

We again appeal to our countrymen not only to contribute to the Fund, each according to his capacity, but also to help in collection so that the minimum amount necessary for the perpetuation of his memory may be raised in no time."

NATURE AND MAN

A Midsummer Fancy

By Sunilchandra Sarkar

Nature may seem alien, inhospitable, even diabolic, to a western mind. We do not claim that she can be humanised. Nor that she is always friendly to man. But we hold that if she is loved, she can reciprocate ; not perhaps in a human way, but nonetheless effectively in her own *natural* manner. Thousands of years of human experience bear eloquent testimony to her power of responding to a love directed to her. And one would not be far wrong, if one extends the scope of Newton's Laws to the sphere of mental dynamics and postulates that to every mental impulse there will be an equal (not only in degree but also in kind) and opposite reaction, no matter whether the mental energy is directed towards another mind or towards non-mind, that is Nature.

Santiniketan gives ample proof of this. During the summer holidays, when a majority of the inmates of Santiniketan go away, the insistent, though intermittent, bells cease to ring, and the total impingement of human energy weakens considerably, she seems definitely to relapse into an attitude of indifference. Those who stay on here may be seen for a few hours in the morning loitering in the streets or lounging around a tree ; and in the evening, if one strolls about aimlessly for a sufficiently long time, one is not unlikely to be hailed by a known voice. But barring the young banditti who rifle the orchards, conviviality mostly shuts itself indoors. Not that a lonely adventurer is not rewarded, as he struts out into the empty fields with a passing breeze. But somehow it produces a disquieting effect ; it does not feel like a caress as it used to ; it feels rather like the fleeting impulse of an errant memory to swing back to normal.

The temperature goes higher and higher up and there is a corresponding fall in the barometer as well as in human vitality, Santiniketan looks remote, desolate, cruel in her listlessness. But inspite of the heat, the scarcity of water, the lull in social life, one is apt to feel at night, lying on a cot under the open sky, that it is, after all, a privilege to be at Santiniketan during the summer months. Now that man has ceased to feature prominently and draw all attention to him, it is possible to know Santiniketan as she is in herself ; to recapture in imagination the first thrilling moments of her conversion to a new life, when, in response to the loving thoughts of a sage's mind, she broke away from the dumb fraternity which is Nature, which lives its own life and does not speak to man ; and, in contrast with this, to feel how much Santiniketan has since come to mean to man.

The life-long day hangs heavy on her, and in a nostalgic mood, she tends to drift back to a vacuity of thought, a wild mindlessness—her primeval state. And one cannot help thinking of the vast expanses, where no intimate relationship was ever established between Man and Nature, where Nature, in the naivete of her responses to the advance of man is more like Kapalkundala or perhaps Subha, than Sakuntala or Miranda ; and at the same time realising the distance that Santiniketan has traversed to meet man on terms of equality. Santiniketan has attained, or at least did attain as long as she was in living contact with the Poet's mind, to a degree of sentience unrivalled except perhaps by the Tapovana of the sage Kanva as described by Kalidasa.

A few days before the end of the holidays, the first shower comes, heralded by a blast. Swaying their heads in acclamation, once again the trees begin to look alive. Santiniketan wakes up, as it were, from a trance. A few more showers and she softens down and is her old self again.

People begin to arrive—old friends and new, and set foot in Santiniketan with a feeling of relief. They see welcome writ large wherever they look, they hear welcome made vocal in the song of the birds. But we wonder, will there ever be, among all these men and women who come and go, one, who would be, by virtue of his sensitiveness, worthy of Santiniketan, and able to catch her finest graces with an unerring eye ?

Santiniketan gave her best as long as the Poet lived. And what still remains of her charms, her rich responsiveness, will dwindle into nothing, if we fail to pay her the tribute of the keenest awareness we are capable of.



NEWS AND NOTES.

Meetings were held all over India and celebrate the birthday anniversary of Gurudeva. We have received newspaper cuttings and reports of such meetings from various quarters. It is regretted that exigencies of space do not permit our publishing these accounts.

One of the most impressive meetings to be held on this occasion was the mammoth public gathering convened by the All-India Rabindranath Memorial Committee at the Senate Hall, Calcutta on May 8. Grateful admirers of Gurudeva gathered here in very large numbers with a view to paying their homage. Sj. Sarat C. Bose presided over the meeting.

It was announced at the meeting that the total collection so far made for the Memorial Fund amounted to Rs. 12,80,000. Sj. Bose appealed to the people to contribute liberally to the Fund until the target figure of Twenty-five lacs was reached.

In a highly thought-provoking speech Sj. Bose discussed that aspect of Gurudeva's genius which was directly related with his conception of India.

"Tagore once described Raja Rammohan as pilgrim of India. We may describe Tagore with the same aptness to be a pilgrim of the world. In the spiritual vision of this pilgrim, India revealed herself in such light that there was therein no conflict between nationalism and internationalism, no animosity between Indians and aliens. For, the India of our pilgrim was to be viewed in the world-perspective. For us all and for the posterity for ever, Tagore has rediscovered India. The India we live in, whose air invigorates our blood and energises us every moment, the India which is not a mere geographical entity but a grand idea of unity—that India is Tagore's discovery."

Continuing Sj. Bose said, "India must live—not for herself alone but for the salvation of the world. The liberation of the world depends on that of India. In paying my tribute to the Poet on behalf of India I can do no better than to hold before you the vision of this unified India with which the destiny and well-being of the world are united."

...

A divine service was held at Jorasanko on the occasion of Gurudeva's birthday anniversary. Sj. Atulchandra Gupta presided over the prayer gathering. Tapanmohan Chatterjee chanted verses from Brahma-dharma Grantha and offered prayers for the congregation. After this Sj. Atulchandra Gupta addressed the gathering on the transcendental genius of Gurudeva. He said that what was remarkable in Rabindranath was that he was in close and intimate touch with the life and activities of mankind all the world over.

"Rabindranath was not" said Sj. Gupta, "a mere poet living secluded in a dream-world of his own. He was a worker and an organiser of the finest abilities. The Visva-Bharati testifies to his greatness in this sphere. The task

of carrying out his unfinished work devolves on his countrymen. On this occasion they should take a vow to bring the work of the Visva-Bharati to a successful completion. Only in that way will they be paying their true homage to Gurudeva's memory."

...

The Rabindra Smriti Sahityik Samiti, a representative committee of Bengali writers formed in August last with a view to implementing, on behalf of Bengali men of letters, the objects of the All-India Rabindranath Memorial Committee, arranged a programme of varied entertainments during the week of May 9 to May 14 in order to raise funds for the memorial.

We gather that the Sahityik Samiti has decided to publish an anthology of the best poems, stories and essays of well-known living writers of Bengal and to devote the sale-proceeds to the Rabindranath Memorial Fund. The editing of the proposed anthology has been entrusted to Srimati Radharani Devi and Sj. Amal Home.

...

In May, 1944 Sir John Sargent, Secretary to the Government of India, Department of Education accompanied by Dr. Dhirendramohan Sen, Deputy Secretary, Department of Education, paid a visit to Santiniketan. At that time they held discussions with Rathindranath Tagore as to the possibility of co-operation between the Government of India, Department of Education and the Visva-Bharati, in the important matter of training up a band of teachers in subjects for which Santiniketan and Sriniketan were especially equipped. Such training, it was felt, would go a long way to meet the requirements of post-war educational development.

The Central Legislature has now voted, on the recommendation of the Government of India, Department of Education, recurring and non-recurring grants for the establishment of a Training College for Art, Crafts and Music and a Training School for Basic Teachers.

A scheme is being prepared to incorporate the training institutes within the framework of the Visva-Bharati. We shall be able to give effect to the Scheme at an early date following its approval. Training of teachers and imparting instructions in the subjects specially chosen, is by no means new to the Visva-Bharati. We have the necessary nucleus for such training institutions at Sriniketan and Santiniketan. With our past experience in the line, we hope to be able to work out the Training Schemes successfully.

...

A party of Siksha-Bhavana students headed by the Santiniketan Sachiva and Adhyaksha, Siksha-Bhavana went to Ghatsila to participate in Gurudeva's

Janmotsava held in that town. Pandit Kshitimohan Sen presided over the ceremony and delivered an address on the life and teachings of Gurudeva.

To mark the event Dhalbhum Raj announced a donation of Rs. 5,000/- to the Visva-Bharati. Certain other donations were also received on the occasion, the principal donors being Sj. P. R. Das, Bar-at-Law of Patna and Sj. Sachin Chowdhury, Bar-at-Law of Calcutta both of whom donated Rs. 1,000/- each. The donations received at Ghatsila will be utilised for increasing residential accommodation for girl-students of the Siksha-Bhavana by the addition of a wing to the existing Girls Hostel—the Sribhavana.

...

One of the measures effected by the Silpa-Bhavana to adopt its activities to post-war requirements, has been to manufacture good quality breads for the two colonies at Sriniketan and Santiniketan. The ready availability of such cheap, clean and wholesome food, is certainly a great boon to our many families and, in particular, to our Aharyasala. Another contribution of this department towards adding to the amenities available here, has been manufacture of pure mustard oil.

...

We are grateful to the Friends Service Unit (formerly Friends Ambulance Unit and American Friends Service Committee) for its kind gift of the following drugs, medicines, etc. during the last month : Metoquin 50,000 tablets, Multivitamin 10,000 tablets, Vitamin B 20,000 tablets, Milk powder 288 lbs., Egg powder 54 lbs., Carbarstone, 4,000 tablets, Neo-arsphenamine 400 amps., Emetine 200 amps., Distilled water 200 amps. Sulfaguanidine 5,000 tablets, Sulfathiazole 6,000 tablets and 100 Mosquito nets. Of these mosquito nets, 30 have been set apart for the proposed Andrews Memorial Hospital and the rest are being distributed among the Santals.

This has been the last consignment we are to receive from the Friends Service Unit, as it is winding up its scheme of distribution of medicines in Bengal. Thus terminates a long record of generosity and helpful co-operation. On our part, we have received supplies of valuable drugs, medicines, sick diets, hypodermic syringes and needles, thermometers, mosquito nets, etc. It has been a case of one-way traffic and in return we have nothing to offer but our thanks. The poor and suffering people of Bengal will for ever remember with gratitude the generosity and sympathy the Unit has shown. We congratulate the Friends Service Unit and its predecessors the Friends Ambulance Unit and the American Friends Service Committee for the successful way in which their scheme of distribution of medicines in Bengal has operated and look forward to a future of mutual aid and helpful co-operation in other fields in which both of us are working.

...

The following donations were received during the month of April, 1946 :—

Rs. 840/- from Sj. Hemendranath Ganguli, Ranchi for instituting
Research Scholarship.

Rs. 251/- from Seth Surajmall Nagarmall, Calcutta for General Fund.

...

ALUMNI NEWS.

We are very glad to learn that Malati Choudhury (*ex-Siksha-Bhavana*) wife of Navakrishna Choudhury (*ex-Siksha-Bhavana*), Revenue Minister, Orissa Government, has been elected President of the Orissa Provincial Congress Committee.

...

The birth anniversary of Gurudeva was observed under the auspices of the Santiniketan Asramika Sangha (Calcutta branch) at the Asutosh College Hall, Bhowanipur on May 5. Rathindranath Tagore presided over the meeting.

...

IN MEMORIAM

I was deeply grieved to learn from the papers that Dr. Premsundar Basu passed away at Bhagalpur on April 27.

Premsundar Babu came here first as an Adhyapaka of Philosophy and was later on entrusted with the organisation and administration of the Siksha-Bhavana started a few years ago. As a teacher he held before his students the example of simple living and high thinking, of deep religious faith and uncompromising moral convictions. His amiable disposition and unfailing courtesy endeared him to all those who came into contact with him. A man of high moral rectitude, he loved truth above everything else. His death removes from our midst a man of God who had dedicated himself to the religion of his faith with a fervour rarely to be come across these days.

We convey our deepest sympathies to the bereaved family.

P. K. M.

...

Editor : Kshitish Roy

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